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THE LONELINESS OF THE PASSION.

FOR PASSION SUNDAY.

"Could ye not watch with Me? even so;
Willing in heart but the flesh is vain.
Back to Mine agony I must go,
Lonely, to pray in the bitterest woe."

THE penalty of greatness of mind or soul is that of loneliness. "The Lord setteth the solitary in families." Often a person called of God to live the interior life finds no sympathy from kindred or friends. Such an one enters upon the path of loneliness: alone, yet not alone, for the Invisible Presence accompanies him on that solitary road, and myriad others, unknown to him, are themselves treading in the same way, that way which leads to perfection. It is a wonderful joy to the isolated if he may meet a kindred spirit. How the heart of the faithful priest thrills when he sees the sympathetic eye of an attentive listener in the congregation. He feels that his words are as an arrow that has not failed of its mark. Yet loneliness is a means of spiritual growth. "I called him alone and blessed him." It was when Jacob fled from Esau, with naught but his staff, and lay down to sleep in the wilderness, that he saw the golden ladder and the vision of angels.

The loneliness of Moses was unequalled by that of any mere man. What could that company of complaining, worldly, self-loving people understand of the burdens that he carried, or of those hours when, face to face, he talked with the great Jehovah? It is in loneliness and in solitude that the soul meets its Saviour and learns what the Divine sympathy can mean. Yet to those who are most detached from earthly consolations there come hours of loneliness, when for a time the Face of the Father is veiled, and they experience a little of the loneliness of our Blessed Lord in the hours of His Passion. It has been said that the religious "experience, as none else, that mysterious loneliness of separation which is involved in the vows which bind them."

"Lonely! And what of that?
Some must be lonely; 'tis not given to all
To feel a heart responsive rise and fall,
To blend another life into its own:
Work may be done in loneliness. Work on!"

What, however, can the loneliness of anyone be when compared with that of Christ as His hour drew near? Who of His apostles understood anything of the agony of both Soul and Body as the shadows of approaching Death gathered around Him, and the sins of the whole world were weighing Him down and breaking His human heart? His sufferings in the lonely garden culminated in that agonizing cry from the cross, "My God, My God, why hast Thou forsaken Me?" Ah! when the soul knows loneliness here, let it suffer that isolation in union with His separation, and offer it as an act of reparation for the sins that caused the hiding of the Father's Face.

The holier the soul, the more it longs to suffer with Christ in every phase of the Passion, and in return it receives a consolation that the children of the world can never know. Into His great loneliness even those closest to Him could not enter, but slept while He shed drops of Blood for a sin-laden world.

In that loneliness which must come to each one, when the Angel of Death takes us by the hand, we are alone, yet not alone; for He has trod the dark valley before us, and lo! we shall find that its darkness is the Light of everlasting Life.

C. F. L.

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TRINITY VINDICATED AS A LANDLORD.

PERHAPS nothing that has appeared in the pages of the *Survey* since the Pittsburgh investigation which gave the magazine its present name, is of equal importance to the full and careful report of a committee of the Charity Organization Society of New York concerning the condition of dwellings and tenements owned and rented by the corporation of Trinity Church. A synopsis of that report will be found in this issue.

The investigation upon which this report is based was made upon request of the property committee of the parish, and was thorough in every respect. It did not comprise property upon which the church owns only the ground but not the buildings, partly because Trinity has no control over these, but chiefly because the lessees refused entrance to the investigators. The inspections covered 334 houses containing 810 apartments, being all those which are owned and leased directly by the parish.

It will be a great relief to Churchmen to learn from this report that far from constituting a public scandal, Trinity Church administration redounds decidedly to the credit of the Church. The analysis presented shows generally sanitary conditions, with well lighted rooms, good living conditions, and rents much under the average prevailing in the same location. Indeed the low rates of income from rentals was a matter of comment when Trinity's financial report was printed a year ago; when, instead of being cited as an evidence of praiseworthy dealing between landlord and tenant, some of our contemporaries were so short-sighted as to view it as evidence of bad business management. Bad business management it was—if a Church corporation is in business to get the greatest possible financial returns from its dependent tenants, who would be hopelessly left upon the streets if Trinity should close up its tenement and residence property; good business management, if a religious corporation may be permitted to become a benefactor to its tenants in giving them better conditions and lower rentals than are found about them, even though its own resources be diminished thereby.

Few have any conception of the largeness of the problem which confronts Trinity Church with relation to its enormous holdings in real estate. Of course the middle nineteenth century policy of giving long leases on land, with no restrictions as to buildings to be erected by the lessees, or as to their maintenance, has proven a most unhappy one. As rapidly as these leases expire, the buildings are torn down or placed in proper repair, but the corporation, obviously, is helpless while such leases are in force. On the property which the parish both owns and controls—all of which is embraced within this report—it is explicitly noted that "there were no rag shops, junk shops, or second-hand clothing shops in the houses and no saloons or gambling houses. Nor were there any houses of prostitution."

The houses consist very largely of three story residences with ample yard room, such as were once the homes of well-to-do people but are now divided into cheap apartments. If these should be torn down and supplanted by business blocks, as some have urged, the congestion upon the remaining and much worse tenement property in the same vicinity would be largely increased, with the inevitable increase of rentals—which are already larger in these other buildings than in the Church property—and hundreds could not be housed at all. If these buildings should be torn down on a large scale in order that they might be supplanted by model tenement houses, there would temporarily be the same inability to house the people, and the ample air-and-yard space now so general would be sacrificed, with much of the privacy that now prevails.

It is quite true that the nineteenth century management of Trinity's property did not rise above normal relations between landlord and tenant. One can see now what a power the Church might have been if the Trinity vestrymen of that day might have been a generation in advance of their day. That they were not, is no reflection upon them. But to day it may be anticipated that whatever is done with respect to this property will be in accordance with the most advanced ideals of our better day. Trinity management is already vindicated from the charges that have been made against it; but we look to Trinity to lead in the solution of the social problem of housing, which comes with such force to the parish corporation. To do this means, no doubt, that the problem cannot be solved hastily, which may involve the continued exhibitions of spite against the corporation with which, unhappily, we have become familiar. We earnestly hope that the *easy* way of substituting business property for its present holdings, may not be adopted so long as the necessity for housing multitudes of people below Fourteenth street shall last.

The report is in no sense a "whitewash." The investigation was for the purpose of ascertaining actual conditions and correcting abuses, and abuses are relentlessly pointed out whenever they are discovered. For the most part they represent such variations from the ideal structure as may also be found in the most exclusive neighborhoods in our cities. Nobody lives in a perfectly built house.

The whole Church is vindicated in this vindication of Trinity Church.

THE ROCKEFELLER FOUNDATION.

THE possibilities of the projected Rockefeller Foundation for good are boundless. Everything will depend, of course, upon its administration; but it can hardly be supposed that the administrators can be permitted to be other than men of the highest quality.

How difficult it is to raise funds for public welfare purposes only those who have tried it know, and the number of good causes that have failed because a relatively small expense account could not be provided is incalculable. As instances, Mr. Gibboney, who has for a number of years been a leading factor in the fight against white slavery, through the Law and Order League of Philadelphia, was quoted in last Sunday's papers as saying that it had always been a struggle to raise money to carry on that work. In Monday's Chicago *Tribune* an article of a column's length is entitled, "Where is Money for Vice Inquiry?" The mayor has appointed a committee of thirty to investigate the social evil in Chicago—of which, it is stated, Dean Sumner, of our Cathedral, is likely to be chairman—but no funds are provided for it. Philadelphia and Chicago are among the most public spirited cities in the country. If it is difficult in these cities to finance such movements, it is not strange that in many other cities it is found impossible to do so.

We earnestly hope that in the Rockefeller conditions there will be no such narrow restrictions as those which prevent the use of the Carnegie educational funds for colleges that represent religious bodies. From the plans as thus far published we judge that the Rockefeller Foundation will not be similarly limited—which is decidedly to Mr. Rockefeller's credit.

In speaking thus of the Carnegie restrictions we have not failed to give due weight to a defense recently made by an officer of the Carnegie Foundation in the columns of the New York *Evening Post,* a synopsis of which is given in the *Literary Digest* for last week. Dr. David J. Burrell, of the Marble Collegiate Church, New York, had attacked the Carnegie Foundation as "the most significant movement in modern times in the interests of agnosticism in general education." The unnamed official, in reply, denies the allegation, observing that "critics show a tendency to confuse religious life with church membership—two different things. . . . . Mr. Carnegie has no hostility to denominations, but he does disapprove strongly of a condition which limits the choice of college trustees, officers, or teachers to a stated denomination."

But the trouble is that the only forces in the midst of this wicked world which stand for the positive fulfilment of the Christian life are these same "stated denominations." Mr. Carnegie may, of course, be able to frame a religious creed or polity all his own, which may differ in any way he pleases from the Christianity that is taught by any or all existing bodies, but in that event he is only creating one more "stated denomination." We should suppose that his wiser way would be to inquire whether any given educational institution were worth maintaining and strengthening from the point of view of the community at large, in which question the particular denominational affiliation of "trustees, officers, or teachers" would (from his point of view) be a negligible quantity. If a Presbyterian trustee, officer, or teacher is not objectionable in a school, it is difficult to see why twenty, or a hundred, of the same denomination should be objectionable, provided they were all competent from an educational standpoint. We do not maintain that the denominational" college is the only institution worthy of support. We do maintain that, other things being equal, it is more likely to develop Christian scholars than a secular or an undenominational college, simply because both the latter are, from their nature, estopped from teaching the "Christian life." Mr. Carnegie's benefaction would have been of inestimable benefit to the Christian religion if he had laid stress upon the necessity for "other things being equal" in the administration of denominational colleges, and his money would greatly have helped them to be equal; but when he cuts off from his benefac-

tion the particular institutions that are *positive* forces in promoting Christianity, he fails, in our judgment, to promote that "Christian life" which is the avowed object of his foundation.

We do not question Mr. Carnegie's right thus to establish a "denominational" test according to his own particular squint and refuse his assistance to any colleges whose "trustees, officers, or teachers" cannot qualify under it. We do maintain that his "undenominational" test is as purely a denominational test of his own devising as the test of any other peculiar sect in Christendom would be. Mr. Carnegie simply requires all colleges to agree with his religious view before they can be recipients of his bounty. He has a right to do so; but we earnestly hope that Mr. Rockefeller will pursue a more liberal policy.

FATHER TYRRELL AGAIN.

IN treating editorially of Bishop Gore's *Orders and Unity* in THE LIVING CHURCH of February 26th, we began by contrasting with Bishop Gore's balanced view some views extracted from Father George Tyrrell's *Christianity at the Cross-Roads*. A valued correspondent has pointed out, in a personal letter, that in one of the illustrations of Tyrrell's views which we had cited, we did manifest injustice to that view. Citing page 179, we observed:

"He does not hesitate to impute to our Lord, whom throughout he familiarly terms Jesus, 'a little touch of the megalomania so frequently attendant on genius and on the realization of unusual influence and power; a fiery tongue of fanaticism,' etc. (pp. 179-180)."

In making this quotation we wholly failed to interpret the clause correctly, for it is a passage which Father Tyrrell evidently used to express a view which he rejected. The sentence reads, in full, as follows:

"Now it is idle to contend that this was something secondary in the self-consciousness of Jesus; a little touch of the megalomania so frequently attendant on genius and on the realization of unusual influence and power; a fiery tongue of fanaticism, shooting up from the pure flame of faith," etc.

We regret that we should, though inadvertently, have done this injustice to any writer, but especially to one who is unable to answer for himself.

Whether we ought also to find in the same book a satisfactory answer to our question, "One is frequently tempted to challenge Tyrrell bluntly: 'What think ye of Christ? Whose Son is He?'" is not so clear. In some passages Father Tyrrell gives indications of a hold upon the staunch orthodox faith of the Church which he possessed in his earlier years, as in this passage (page 273):

"Because He did not merely possess, but *was* personally the true Light that enlightens every man, the indwelling Logos or Word of God, He could say: 'I *am* the Way and the Truth and the Life, no one cometh unto the Father but by Me.'; 'He that hath the Son hath the life.'"

And yet we are obliged to say that many other passages are not easily reconcilable with this. The kenotic theory is pushed to its extremest limits. Our Lord was "a first-century Jew in His mental outlook" (p. 269). "To demand that Jesus should have had all the knowledge of Solomon is on a par with demanding that He should have had all the earthly riches and glory of Solomon" (p. 270).

"Are we to frame our minds to that of a first-century Jewish carpenter, for whom more than half the world and nearly the whole of its history did not exist; to whom the stellar universe was unknown; who cared nothing for art or science or history or politics or nine-tenths of the interests of humanity, but solely for the Kingdom of God and His righteousness?" (p. 270).

Tyrrell's own refuge from these questions and doubts appears to have landed him in some confusion between the Second and Third Persons of the Blessed Trinity, as on pages 262-264.

And yet we frankly admit that to cite detached phrases here and there is to do injustice to the author's thought. *Christianity at the Cross-Roads* may well lead any thoughtful literary man to pray that he may leave no unfinished manuscript behind him. Every such person realizes how unjust it would be to publish a manuscript which he had drafted but had not completed.

In his last book, Tyrrell had evidently been writing down somewhat disconnected thoughts, which would, no doubt, have assumed very different form before he would have deemed his manuscript ready for the printer. The very contradictions between sections, and the involved and awkward literary style, with the difficulty in understanding the author's meaning, prove how far from finished his manuscript was. We doubt whether it was wise or justifiable to publish it. Certainly it adds nothing to Father Tyrrell's reputation as a careful thinker and a theologian.

One may well hope that any literary "remains" which may be discovered after his death, will be quietly suppressed by some friendly survivor, unless they shall bear evidence of having already reached a form in which they will reflect credit upon their author.

IN further correction of the same editorial, another correspondent points out that the phrase attributed to the Bishop of Connecticut to the effect that we cannot "bestow the episcopate upon men determined not to administer confirmation," was quoted by the Bishop from an earlier letter in our columns written by the Rev. Custis P. Jones. We gladly note the correction.

ANSWERS TO CORRESPONDENTS.

K. E.—The Bishop of Lincoln was himself the defendant in the suit with which his name was connected. The story is too long to be told here and may be read in concise form in Fowler's *Church History in Queen Victoria's Reign* (S. P. C. K.).

L. C. M.—The duties of canons in a Cathedral vary according to the statutes locally adopted. They are commonly of three classes, of which one consists of canons in residence, whose duties pertain to the worship and the cure of souls within the Cathedral; one of honorary canons, commonly drawn from the more distinguished of the diocesan clergy, and intended to bind diocesan ties closer to the Cathedral organization; while minor canons, the third class, perform duties within the congregation such as may be assigned to them. Normally, but not necessarily, canons are members of the chapter, which is the governing body of the Cathedral.

H. P. G.—Only the baptismal names should be repeated in the office for Holy Matrimony.

TOWARDS EVENING.

Now more than half the day is done,
So let us loiter down the hill,
With faces towards the setting sun
And hearts contented to be still.

The love that made the morn so bright
Is with us now the daylight dies,
And shall be with us when the night
Has drawn her curtain o'er the skies.

So very sweet the past has been
We cannot bear to let it go;
And yet, from all that we have seen,
Life's flowers get richer as they grow.

A deeper pleasure comes with years
In all the simple things of life;
There is less bitterness in tears,
Less tumult in the heart of strife.

The daily scenes in which we dwell
Become infused with tender grace,
And powers of consolation dwell
In every change on Nature's face.

The coming of the winter snow,
The blossoms of the early spring,
Can set the spirit all aglow
And make the heart rejoice and sing.

And when against the window pane
The mist has made a curtain dim,
The beating of the summer rain
Is sweet and solemn as a hymn.

For then from out the chambered past
The spirit faces come and go,
And overhead the clouded vast
Is noisy with the winds that blow.

Thus God comes knocking at the door,
And makes our hearts within us burn,
For, asking from us more and more,
He gives more richly in return.

The golden sun now sets apace,
And stars look downward from the deep;
There cometh in a little space
The folding of the hands to sleep.

FREDERICK GEORGE SCOTT.

A HAPPY nature is sometimes a gift, but it is also a grace, and can, therefore, be cultivated and acquired; and it should be a definite aim with those who are training a child.—LUCY SOULSBY.

BLUE MONDAY MUSINGS.

"CHRISTIAN SCIENCE" continues to afford fresh interest to students of religious delusions and psychopathic cases; and the recent publication in book form of *The Life of Mary Baker G. Eddy* which Georgine Milmine wrote for *McClure's Magazine* three years ago, will doubtless increase that interest, especially in connection with Mrs. Eddy's belief in witchcraft; "malicious animal magnetism," as she prefers to call it. The daily papers of February 2d list a series of casualties among the adherents of Mrs. Stetson, attributed by her party to "M. A. M." exercised against them by the Boston clique which runs the "Mother Church." Miss Sarah Hathaway, a healer, fell and broke her leg in the street, dying six weeks later. Mrs. William Burns Kennedy, who wrote a "Christian Science" play called "The Higher Power," has been sent to a sanitarium. Miss Sybil Hughes, a "reader," opposed to Mrs. Stetson, was stricken with a mortal disease; and Mrs. Maud Babcock accuses Mrs. Stetson of having caused her grave financial losses by "directing the baleful forces of animal magnetism" against her. Henry P. Toles, a former "first reader" in New York, who had turned against Mrs. Stetson and demonstrated his loyalty to Mrs. Eddy by trying to get possession of Harlem through legal proceedings in her name for the purpose of establishing a New Jerusalem there, went insane last July, and, escaping from his guards on Ward's Island, New York, drowned himself on February 1st. If it were not too tragic to joke about, there would seem a grim jest in the head-line: "Caught in Eddy from Hell-gate, Sinks."

But what an astonishing and revolting picture of gross superstition it all is! Two groups of people, half-way to lunacy all of them, one in Boston, and one in New York, each shivering with dread of the other's enchantments, and attributing all the changes and chances of this mortal life to "malicious mortal mind" impersonate: and all this in the name of "Science." These people are probably not frauds; but I submit that, if not, they are mad. Perhaps that charming apologist, Mr. McCracken, or that ingenious, if not ingenuous, artful dodger, Mr. Farlow, will correct me if I am wrong.

ONE OF our clergy received the other day a cordial and brotherly invitation to preach, during Holy Week, in a neighboring Protestant meeting-house. There was no question of any "exchange of pulpits"; it was, apparently, an opportunity to bear witness for our Divine Lord and Saviour, such as might have been grasped by any priest, however high his conception of his office and its dignity. The case was not as simple as it looked, however. This talk was to be one of a series, and though the congregation to be addressed holds the evangelical faith as to Christ's Deity and the virtue of His Atonement, two of the other speakers appointed deny that faith explicitly. How far, then, would his acceptance of such an invitation have involved him in apparent agreement that there are no irreconcilable differences between those who adore God on the cross and those who make Him either an impostor or a deluded fanatic? I had the privilege of reading my friend's reply and of copying part of it for you: do you think his decision was wise?

"I respect the honest convictions of all men, Jews, Turks, infidels, and heretics," he wrote, "and I am glad to coöperate with them in social, philanthropic, political, or merely intellectual ways. But Holy Week is the sacred anniversary of the Passion and Death of Almighty God Incarnate, by Whose atoning sacrifice alone we have hope of salvation; and it would be entirely impossible for me to unite in any series of religious observances at that time with men who deny our Lord's Deity, reproach me with idolatry because I worship Him, and by their denial put Him to an open shame. On the list you give are such men. I know not what Holy Week may mean to them; but I know that it would mean to me crucifying the Son of God afresh, were I to put myself at one with them in that solemn season."

I dare say it was not easy to write such a letter, but I wish that the Methodist minister up in Vermont, who forgot all his Methodist teachings and joined with a Unitarian preacher in a "union communion service" the other day, had taken the same course.

THE ROMAN Archbishop of Boston, addressing his Cathedral congregation on the First Sunday in Lent, bore strong and splendid witness against a grave scandal among his own clergy, the amassing of large fortunes by priests:

"Scandal has been caused by priests' wills in which figure large sums of money. It certainly is a curious coincidence that in two or three such cases, which gave rise to scandalous gossip, the priest died suddenly and without the sacraments. No priest of this diocese can amass any money merely from his income from the parish in which he labors. That is oftentimes barely sufficient to provide a becoming livelihood. Any large sum of money, therefore, accumulated by a priest must have come from industries and other fields which are not permissible by the Church for a priest to engage in, for priests are forbidden to engage in any business. And therefore, no matter what source this money comes from, unless from inheritance, there is inevitably an occasion for grave scandal. There have been enough, and much more than enough, of such things. Let us pray God that they may never occur again in this diocese. If they should, you will remember that here and now I have fulfilled my sacred duty in this matter; and may God help those who at any time in the future may be guilty of such offence."

Admirably said! That spirit which frankly acknowledges abuses and sets itself to correct them is always laudable. I wonder whether the *Pilot* would have furiously denied the existence of such scandals had someone else than the Archbishop spoken of them; or whether, in view of the fact that he is alluding to cases of priests recently dead, he will be called "lacking in Christian charity," as when the plain truth was spoken concerning King Leopold of Belgium lately. (*Apropos,* who ever knew a non-Roman journal to criticise that illustrious Roman Catholic sovereign the King of Italy? Or who ever knew a Roman Catholic journal, when all the rest of the world was lauding him for his courage and devotion to his suffering people, to say a word of praise for him?)

The Archbishop ignores the source of ill-gotten wealth for his clergy, however: the fees that are constantly exacted for sacraments, and the Christmas collections which they take up for themselves. I know a country Roman parish where that one collection surpasses the priest's whole salary. I know another where the body of a poor young mill-girl lay before the altar, brought back from the city where she had died, and the priest refused to go on with the funeral for which the family and friends had gathered until his fee was paid over. The poor father said it had taken all his money to bring the body home, and asked for time; but the Reverend Shylock demanded cash in hand, and the family had to go down the aisles borrowing small sums until the necessary amount was raised, when the funeral went on. I knew that priest, and went to ask him if the terrible story was true. He answered: "We have to treat them that way, or we would never get anything from them!"

I was once talking with a gentle German priest of the Papal Obedience about the abuses connected with the All Souls' traffic in requiems. As he told me something particularly dreadful, I said, "But, Father, isn't that simony?" He answered sadly: "We never talk about simony now!"

Archbishop O'Connell has begun a needed reformation: God send him strength to carry it through. He would honor the memory of Butler, the great Bishop Palatine of Durham, who, with a vast income, divided a few pounds on his death-bed between certain charities, and died penniless, "as a Christian Bishop ought to die."

MOST of us have divided sympathies, so far as English politics go to-day. A Churchman, however radical he may be, can hardly bring himself to feel that England's best and highest interests will be furthered by putting England's Church into the power of Asquith and Lloyd-George. But with the cry of "The Land for the People," no American who knows England at all well can fail to sympathize.

Here is a bit of verse, from a Canadian Liberal, printed in the Manchester *Guardian,* which seems good enough to republish:

In our new far Englands, pioneers of toil
Builded States where working-folk never can be trod.
Ousted every privilege that cursed their natal soil,
Laid their laws in justice as true as they to God;
Happy are they buried—they shall never understand
How Idlers thrive within the hive we fancied wisdom planned.

Leagues God made for farmland, fit for breeding Men,
Held in Park for tame things gravely ranked as Game!
Moor and Hill and Shieling and drainage-lacking Fen
Lonelier than Prairie—the while, in crowded shame,
Swollen, slummy Cities arraign the Capuan band
Of Pomp and Play and soft array the Privileged have planned!

O the kindly English hopeless we behold!
Swarms of beaten-looking folk thronging every town,
Where be now the brawny and warlike men of old,
Treaders down of great ones who fought to keep them down?
Here be herds so abject to the moneymonger's hand,
They gently rot to shatter not what cruel Mammon planned.

PRESBYTER IGNOTUS.

ENGLISH ELECTIONS ARE COMPLETED

How the Church Fares in Contests for the Convocations

LORD HALIFAX'S SON ENTERS THE HOUSE OF COMMONS

E. C. U. MEETING AT CHURCH HOUSE

Other English Church News

The Living Church News Bureau
London, February 22, 1910

THE elections for Proctors in the two Convocations have now been completed. The attempt made in the diocese of Oxford to unseat Canon Johnston for his action in regard to the Athanasian Creed has proved unsuccessful. Although Dr. Kidd was elected by a show of hands, Canon Johnston came out ahead on the polling. On the other hand, the Athanasians have been successful in electing their candidates in the dioceses of Gloucester and Lincoln. Their victory in the diocese of Gloucester was particularly notable. Canon Proctor, who sought reëlection, was one of the most active members of the last Lower House of Canterbury in pressing for the disuse of the Athanasian Creed and for Prayer Book mutilation in general. His successful opponent in the Proctorial contest was the Rev. F. R. Carbonell, vicar of Fairford. It is entirely fitting that the vicar of Fairford should have won this contest, if for only one consideration: for Fairford was John Keble's birthplace. Both elected Proctors for the diocese of Truro are against revision at the present time. On the whole it would distinctly appear that the anti-revisionists have gained the advantage, and that their representatives in Convocation will be the stronger group of clergy Proctors. The Rev. E. G. Wood, from the diocese of Ely, will, alone, prove a great acquisition to the Lower House of Canterbury. This well-known Cambridge priest is not only a Catholic stalwart, but perhaps the most learned of living English canonists.

Among the youngest newly-elected members of the House of Commons is the Hon. Edward F. L. Wood, Fellow of All Souls' College, Oxford, and son and heir of Lord Halifax. Mr. Wood, who is 28 years of age, is the Conservative-Unionist member for Ripon, Yorkshire. He has also lately made his *début* as a literary author by his admirable volume on *John Keble* in the series of "Leaders of the Church."

GENERAL MEETING OF THE E. C. U.

A general meeting of the English Church Union was held in the great hall of the Church House, Westminster, last Thursday evening, when the chair was taken by Viscount Halifax, president of the E. C. U. Lord Halifax dealt in his address with the Education question, the Church's Marriage Law, and the Divorce Act.

The government, he said, had been defeated in four successive attempts to carry out their policy to destroy the denominational schools of the country, and the E. C. U., which strongly opposed this policy, had every reason to thank God for the success of those who throughout the country had seen that there was no question of more vital importance to the country than the maintenance of the Christian education of the children. Equality of treatment and justice all round was their motto. Canon Hensley Henson had been saying that Roman schools were entitled to privileges which Church schools could not claim. "But Canon Henson," said Lord Halifax, "was a kind of ecclesiastical Puck, whose utterances attracted notice, indeed, because he was clever; but notice was not respect, and it was doubtful whether many members of the Church of England entertained such an opinion." With regard to the marriage question, the point at issue was whether the English Church had a law of her own on the subject, or whether she was at the mercy of Parliament in regard to it. His Lordship was glad to see that the Archbishop of Canterbury had recently said that he should think it a grave question indeed that Parliament claimed to determine the Church's law in regard to holy matrimony. In the future therefore they might look—if words meant anything—to a determined vindication by the Primate of the Church's rights in this matter. With regard to divorce, at present men and women sinned in order to provide grounds for a divorce, with the express object of contracting another "marriage," in the expectation and hope that such an alliance would whitewash them in the eyes of the world, and that they would be able to begin life afresh with a richer or more agreeable "husband" or "wife" than the one they had got rid of. The provisions of the Divorce Act were a direct incentive to such conduct, and as such were a direct encouragement to sin; and if they wanted to be true to our Lord's teaching they had to say plainly that the law of the Church must be asserted and that such things should be tolerated no longer.

The two resolutions before the meeting relating to these several questions were unanimously adopted.

MOTHERS' UNION PROTESTS AGAINST INCREASED DIVORCE FACILITIES.

The Mothers' Union is taking definite steps to enable its members to protest against any legislative measure for extending jurisdiction in divorce cases from the present Divorce Court to County Courts. The Mothers' Union is a society numbering over 300,000 women, a large proportion of whom belong to what are called, in common parlance, the middle and lower classes.

VOLUNTARY CONTRIBUTIONS FOR CHURCH PURPOSES.

A statement of the voluntary contributions of the Church for the year ending 1909, compiled by the editors of the official *Year Book,* has been published in the *Times* and other newspapers. The following is a table of the figures in round numbers:

I.—Funds contributed to Central and Diocesan Societies and Institutions:	
Home Work	£ 760,906
Foreign Work	1,110,729
Educational Work	84,141
The Clergy (Educational and Charitable Assistance)	302,527
Philanthropic Work	668,423
Total	£2,926,729
II.—Funds raised by Church Collections or Parochial Machinery:	
Parochial Clergy	£ 852,346
Elementary Education	481,446
General Parochial Purposes	3,799,776
Total	£5,133,559
SUMMARY.	
For General Purposes	£2,926,729
For Parochial Purposes	5,133,559
Total	£8,060,288

The corresponding total for 1908 was £7,976,746.

ENCOURAGING OUTLOOK IN SOUTH AFRICA.

At the anniversary festival of the Bloemfontein Missionary Association, held recently in London, Father Puller, S.S.J.E., was one of the speakers. His experience during his work of many years in South Africa had pointed to a fact that was encouraging from the point of view of Catholic Christianity. It was that the Church had special advantages in her work of evangelizing the natives, from that fact that the Bantus were very much less individualistic than Europeans. They thought of themselves very much more as parts of a tribe or family than as individuals. This strong corporate feeling enabled them more easily to understand and appreciate the emphasis which the Church laid upon belonging to the Divine Society which was instituted by our Lord. Looking at the work of Protestant bodies, while he had the greatest respect for their efforts, and knew what good and earnest men many of their missionaries were, he could not help feeling that their work tended to emphasize individualism at the expense of the corporate idea of the Church, and it was an emphasis, as he had already said, in many respects alien to the native mind. In conversation with a Congregationalist missionary he asked a question as to how the Zulus got on under the Congregationalist system, and the reply was, "If we had to begin again, we should not begin on Congregationalist lines; the system is too individualistic."

MISCELLANEOUS NEWS NOTES.

The vicar of St. Thomas', Regent Street, the vicar of Ealing, and the late vicar of Holy Trinity, Paddington, write to the public press that at the request of the Bishop of London they have held for some years examinations of candidates for holy orders in the reading of the Bible and the Prayer Book and in delivery of sermons; this being the outcome of a generous trust fund enabling the Bishop to give prizes at each of the four annual ordinations. But they think very much more than examination is wanted. "It is a fact that at scarcely any of the theological colleges is attention paid to equipping intended candidates properly for this important part of their work." They most earnestly begged the authorities at the universities and the theological colleges to take the matter in hand and do their utmost to secure that the reading of the lessons of the Old and New Testament and the recitation of the Prayer Book offices "shall be more intelligent and intelligible than it is at present," and that the value of the voice as "an impressive instrument for the utterance of a divine message" be more insisted on.

The Bishop of London, speaking in public lately, said that

(*Continued on page* 623.)

THE TRUTH ABOUT TRINITY'S TENEMENTS.

UNDER the foregoing title there is published in the *Survey* for February 26th the full text of a report prepared by Emily Wayland Dinwiddie, secretary of the Tenement House Committee of the New York Charity Organization Society, after a most careful investigation of the residence properties owned and controlled by Trinity Church, New York. This investigation was ordered by the Charity Organization Society at the request of the Property Committee of the corporation of Trinity Church, in order that they might have an unbiased and expert opinion of what is the present condition and what the needs for improvement in their property. It was understood that the future policy of Trinity Church with respect to this property would hinge very largely upon the findings of this investigation. Every effort was made therefore to make the investigation a thorough one. Its general direction was entrusted to Lawrence Veiller, director of the Tenement House Committee, formerly first deputy tenement house commissioner and secretary of the State Tenement House Commission; while the detailed work was largely performed by Miss Dinwiddie, the writer of the report, who is secretary of the committee, a former inspector in the Tenement House Department, and an investigator of housing conditions in Philadelphia. The inspectors covered the period between the end of June and early October of last year.

The report is a complete exoneration of Trinity Church and a most satisfactory answer to wild charges that have been made in the magazines and elsewhere. It is so treated editorially in the *Survey,* which may be trusted as the best authority in the land on sociological investigations. How the report was received by the *Survey* and by several of the daily papers was stated in THE LIVING CHURCH last week.

A synopsis of Miss Dinwiddie's report, condensed from the pages of the *Survey,* follows:

SCOPE OF THE INQUIRY.

The investigation has concerned itself only with those houses owned by Trinity Church and under its control. It was originally sought to have it include houses owned by others located on Trinity's land, but this had to be abandoned as it was found that Trinity had no control over these houses. The investigator was unable to gain access to the buildings, the owners refusing admittance on the ground that Trinity had nothing to do with their houses and no legal right to enter them or secure entrance to others.

The following summary gives the main facts brought out:

The inspections covered 334 houses, containing 810 apartments, and included all the houses owned by Trinity and used for dwelling purposes; that is, as tenement buildings, two-family houses, or private houses with or without shops, factories, and the like in the same building.

SANITARY FEATURES.

The Trinity houses are comparatively free from overcrowding, whether measured by density per acre or number of persons to the house or room. In this particular they present a marked contrast to the tenements and crowded dwellings in the immediate neighborhood.

"Culture tube" air shafts to light and ventilate living rooms, one of the most objectionable features of the ordinary tenements, are conspicuously absent. Apparently most of the houses were erected before the period when these were introduced. The living rooms open on the street, or the yard, or a yard court, or have skylights in the roof, or get their ventilation from other rooms or from the halls. An exception should be noted, however, in one of the groups of houses built as model tenements some years ago. In this some of the rooms have windows on large box shafts roofed over at the top with skylights. These model tenements represent an advance over the then prevalent type of buildings but are not up to present day standards. Narrow yard spaces, so-called, less than four feet deep, between the backs of two buildings, and supposed to supply light and air for rear rooms are also lacking, fortunately for the tenants. Twenty-two houses, including some corner buildings, some buildings on irregular shaped lots and some in which a first story shop runs far back, have no yards, but deep yard spaces as a rule are characteristic of the Trinity properties.

Of all the rooms eighty-nine per cent are outside rooms, opening by windows or in a few exceptional cases by sky-lights, directly to the outer air. The remaining eleven per cent are interior rooms, in a few instances having windows on box shafts but usually getting light and air from doors or doors and windows on other rooms or halls. A majority of the interior rooms (eighty-two per cent) are in apartments extending all the way from the street to the yard and thus having a through current of air. In one house containing such rooms and having through ventilation for each apartment the tenant's comment to the investigator was, "The big windows are grand. You open them at night and you get a breeze; it is a regular Coney Island." Of all the interior rooms 132 (thirty-two per cent) were found to be insufficiently ventilated and lighted as then arranged and occupied. Only three "third interior" rooms, such as exist in great numbers in the ordinary tenements of New York, were found; that is, interior rooms separated from the outside air by two intervening rooms. All of these had large windows on adjoining rooms.

In over two-thirds of the buildings the walls and ceilings of the halls and stairs throughout were clean or fairly clean. In the remainder the hall walls and ceilings on some or all of the floors were dirty enough to need renovating. Actually filthy conditions of walls and ceilings were seen in only two or three instances.

There were no foul "school sinks" (sewer-connected privies) nor evidence of the recent removal of any.

There were 639 water closets provided for the 334 houses. Eighty-six per cent of all the closets were clean or fairly clean and fourteen per cent dirty or somewhat foul. The extremely foul conditions sometimes seen in the poorer houses in New York were not found in the Trinity properties.

All but five of the houses had water supply within the building. Almost invariably there was water on every occupied floor, or on every floor except the attic or parlor floor. This was true of the one and two-family houses as well as the tenements. Eighty-five per cent of the families had separate water supply. The remaining families used sinks or basins in common with other families. One hundred and twelve houses had fixed laundry tubs and sixty-seven were provided with baths.

The Trinity residence properties were remarkably free from unsanitary conditions resulting from carelessness in the disposal of garbage. In two cases garbage from restaurants was allowed to become offensive.

One hundred and seventy-five houses (about one-half of the total number) contained one or more shops or other places of business. Two of these were of an unsanitary character. One was a stable on the first floor of a house where one family occupied the upper floors. This was the only instance in a Trinity-owned house of a stable in the same building or on the same lot with a residence. There were no rag shops, junk shops, or second-hand clothing shops in the houses and no saloons or gambling places. Nor were there any houses of prostitution.

STRUCTURE AND FIRE DANGER.

There were three frame houses and 158 houses partly brick and partly frame. The remaining 173 had brick outer walls with small wooden stoops, porches or galleries in some cases. There is possibility of fire in the Trinity houses, but the danger is less than in many hundreds of the old tenement houses in, for example, closely built-up sections of the Borough of Brooklyn. The danger is to property rather than to life, as the houses are low and have few tenants.

THE TENANTS.

Thirty-eight per cent of the houses were occupied by a single family in each; thirty-one per cent were occupied by two families each and thirty-one per cent by as many as three families each. The average number of families to a house was two and three-tenths, which is less than half the average number for Manhattan as shown by the 1900 census. It is less than the average for the whole city, including Brooklyn, the Bronx, and Queens and Richmond with large, open semi-rural areas. There was one instance of a considerable number of families living in a single house. This was in a large building built many years ago as a model tenement, with eighty-two rooms, occupied by twenty-one families. It is the largest of a group around a central open space somewhat after the order of the Riverside Model Tenements in Brooklyn. The next largest number of families in one house is ten, found in five houses, four of which were built as model tenements. Comparing the number of persons to a house instead of the number of families shows a similar difference in favor of the Trinity properties. The average number of persons to a house in the Trinity residence buildings is between ten and eleven.

Of all the 788 families forty-six have but one room each; but of these "families" living in one room, twenty-six consist of only one person each; fourteen of two persons each; four of three persons each; one of four persons, and one of six persons. The six persons found living in a one-room apartment consisted of a husband and wife and four small children. The room, which was intended as a shop, occupied the entire first story of the house with the exception of the space taken up by the hall. A curtain was stretched across the front, and at night both parts served as bedrooms. Light and ventilation were good. There were large windows at the rear on the yard and at the front on the street. The conditions were neither unsanitary nor indecent so far as the tenants were concerned. One fact on which the tenants frequently commented is the difference between the size of the rooms and of the yards on which the rear rooms open in the Trinity buildings and in the neighboring "flats."

Roughly classifying the occupied apartments as to presence or absence of overcrowding, the result is as follows: Good, 647 apartments; fair, 106 apartments; somewhat overcrowded, thirty-one apartments; overcrowded, four apartments.

The saying that a New York family on an average moves once a year does not apply to the Trinity tenants. Many have been living in the same houses for over ten years, a few for over forty years, and three for over fifty years. While fifty-one per cent of all the families have occupied the same houses for five or more years, the

tenants who have moved into the houses where they are now living within a year form only eighteen per cent of the total. It should also be noted that a very considerable proportion of the tenants who have moved into their present houses within the past few years report that they were formerly in other buildings owned by the church, so that their tenancy in Trinity buildings is for a considerably longer period than in the buildings at present occupied.

Whether the result of contentment or of apathy, the length of residence common among the tenants does not indicate active dissatisfaction. In visiting the houses it is interesting to note that the overwhelming majority of the tenants volunteer the expression of cordial liking for Trinity and its representatives. Comments are constantly made on the contrast between the accommodations offered for a given rent in the Trinity-owned residences and elsewhere, and many tenants speak of kindness in not pressing for rent in times of special embarrassment. Active resentment is expressed at the attacks made on Trinity which have come to the notice of the occupants of the houses.

RENTS.

No one feature of the houses is more commented on by the tenants than the unchanging low rentals; that is, low according to Manhattan standards. There is undoubtedly a close relation between these and the freedom from crowding in the buildings.

A detailed list of the rents charged in 311 buildings was furnished by the Trinity office, together with a statement of the number of rooms in each apartment, the number of apartments occupied by janitors or housekeepers, who usually have reduced rents, and the number of shops in the buildings. [Rents averaged from $4.24 to $4.50 per room per month.]

The tenants state that these rents are much lower for the same class of accommodations than are to be had elsewhere near the business district of the city.

SUMMARY AND CONCLUSIONS.

In the report it has been sought to show clearly the existing condition of the Trinity properties, including their defects and their good qualities. According to the conditions disclosed in the investigation, the houses may be grouped into three classes.

The first includes buildings in good condition throughout, or with only minor defects, such as small leaks in the roof, barely enough to stain the ceiling, defects in outside rain pipes, or one or two rooms the walls of which need repapering or repainting. Most of the houses—that is, 208 buildings, sixty-two per cent of the whole number—belong to this class.

The second class includes buildings with some or many defects, ranging from houses almost in the first class to houses almost in the third class. In this class there are 112 houses or thirty-four per cent of the whole.

The third class includes houses in bad condition. This class includes fourteen* houses, four per cent of the whole.

The impression made by this house-to-house study of the buildings is that the houses in good condition throughout (nearly two-thirds of the total) are of great value to the community. They give at low rents quiet, comfortable, private living quarters, free from over-crowding, in the heart of the city and within walking distance of the downtown business district. The cheaper houses compare favorably with the model cottages conducted in Philadelphia by the Octavia Hill Association, for tenants of very limited means who are obliged to live in the city near their work. The more expensive buildings give still better accommodations with additional comforts and small luxuries.

There are defects in about one-third of the houses, which need improvement and cause criticism to be made of the owner; but, on the other hand, they are on the average in the class with buildings of the vicinity and frequently are much better. If they were torn down the probable result would be that the tenants would move into other houses in the same neighborhood, to which they are closely bound by business, political, church and other affiliations, and in these they would be more overcrowded, and would pay higher rents for accommodations probably not so good.

In the twelve houses reported in bad condition the defects were largely defects of maintenance. Walls and ceilings were dirty, plaster was broken, plumbing fixtures were foul and in poor repair. There were some unlighted interior rooms, but the greater number of defects were not inherent structural defects.

It would seem very desirable, from the point of view of the tenants, that Trinity should improve the buildings needing improvement, and continue to maintain as residences the houses of all the grades with the exception of a very few old frame, or largely frame, buildings in poor condition and obviously not worth repair. The destruction of all the houses, followed by their replacement by business buildings, would displace a population of several thousand persons, driving them probably into inferior quarters at high rents and increasing overcrowding. If some of the buildings must be destroyed, however—from the point of view of the tenants still—it would seem desirable to replace a part of them by model tenements. These would be sanitary, safe homes with certain additional conveniences, although without many of the most prized advantages of the existing houses, such as large rooms, individual use of the halls and yards, few steps to climb from the street, freedom from crowding and consequent dirt in the streets; play space for children and reasonable quiet even with windows open, which, where there are families with children, is difficult to secure even in many of the model tenements with bedrooms on inner courts, where one crying baby keeps all the families on the court awake on a summer night and makes a strong inducement to keep the windows closed in winter.

In addition, more careful selection and supervision of the tenants in some of the houses is needed. Neater and more orderly tenants could scarcely be found than those in many of the better class of buildings. But this cannot be said of the occupants of all the houses. Some need to be required to maintain a decidedly better standard of cleanliness if they are to be allowed to remain in the buildings. A general system of direct renting to all tenants, doing away with the present arrangement found in some cases of tenants' subletting parts of the buildings to others without the church office's even knowing of it, would probably do much to remedy the existing situation in this respect.

In general, it may be said that sensationally bad conditions were not found in the tenements and small dwelling houses owned and controlled by Trinity Church. A very considerable majority were in good condition; a minority had defects, and a very few were in bad condition.

It seems probable, however, that the residence houses on leased Trinity ground—numbering between two and three hundred—over which Trinity has no control, are, like many other tenements throughout the city, often in very bad condition. This is especially probable in the case of the houses on land held on leases which will soon end, where the owners do not wish to make repairs and improvements in buildings which will soon pass out of their hands. Until all the houses on Trinity's land are kept in good condition, they will always be made a ground of reproach to the church.

* Of these one has since been demolished and one vacated. Improvements have been made in others.

The Church has something to learn from the man in the street. We find everywhere a growing indifference to the ordinances of religion, a carelessness about Church membership and a neglect of Church attendance, and we are apt to grow pessimistic, therefore, and to feel that this is an age of increasing indifference to religion. It is nothing of the sort. Men to-day, in growing numbers, are tremendously and seriously in earnest about religion. Some of the most earnest of them are, it is true, hostile to the Church; but that is because the Church has not always preached the religion they are interested in. We need the criticism of the man outside to call us back sometimes to better things. There is always the tendency with organized Christianity to make religion too formal, to fail to work out in one's own experience the great truths for which the Church stands. Many a Church member might learn much in charity and enthusiasm for the service of humanity, if he would talk frankly with some of his neighbors who belong to no Church. He might find out why they do not belong. And in finding out he might receive a hint or two that would make his own religion more real and more deep. Let the Church-goer try to learn something from his non-Church-going brother.

But surely the Church on its side has something to say to men who thus press upon it the practical side of religion. And this is the message: That if the average man sometimes calls the Church back to Christ, he, too, needs the Church that it may show him how to become strong to follow the Christ he has found. That, indeed, is what makes the real Christian. Many men have Christian ideals. They love the truth. They love righteousness. They are beating down old evils and resisting, as well as helping others to resist, old temptations. They are working for the bettering of social conditions. They are trying to cheer and brighten the lives of less fortunate brethren. They have a passionate desire to uplift humanity. But they have not realized their powerlessness to do all this without Christ to help them. They have taken Christ as an example, and in the eagerness with which they have tried to follow Him, have often put the Church to shame. They have found Him an inspiration. But they have not yet learned that He must be their strength as well as their pattern and guide. The Church, then, must show them Christianity as a life, and Christ as the source of that life, the one force that can make them strong and make the world better. The Church must show them that its call is an offer of power; that in worship, and worship only, shall they renew their strength.

We venture to say that the man who does not heed this call of the Church will inevitably lose his grip on great spiritual realities. His enthusiasm will wane. He will grow less keen and eager. He will see his duty less clearly. He will be weaker in time of temptation; more easily satisfied with self; less sensitive to sin. Often he will be a prey to discouragement or despair. While the average man, therefore, the man in the street, may teach the Church something, the Church on its part has just as great and just as necessary a message for him.—Rev. Charles Fiske, in *St. John's Record*, Norristown, Pa.

"Silent tears spring from a deeper source than loud weeping."

PROGRESS ON THE NEW ST. THOMAS' CHURCH, NEW YORK

Prosperous Condition of the Parish Revealed by the "Year Book."

NOONDAY LENTEN SERVICES AT ST PAUL'S CHAPEL

Other Religious and Sociological Activities of the Metropolis

Branch Office of The Living Church
416 Lafayette St.
New York, March 8, 1910

THE new Year Book of St. Thomas' Church, Fifty-third Street and Fifth Avenue, was issued to the congregation on Mid-Lent Sunday. The Rev. Dr. Ernest M. Stires says in the Rector's Preface:

"We have good reason for increased gratitude to God for the continuance of His blessing. Although the last four years represent a period of trial and of some discomfort, yet our people have never been more faithful, never more generous; and many departments of the work show increased membership and usefulness. Since the beginning of the current year, five additional parish organizations have been added." Concerning the recent widening of Fifth avenue by the city authorities, as effecting a loss of seven feet in the depth of the church and rectory sites, the preface says: "Later, the architects succeeded in obtaining the needed seven feet within the church structure itself without seriously interfering with the perfection of its proportions, so that it will be unnecessary for the church to encroach upon the property purchased for the new rectory." Recently the west (east) wall of the chancel has been modified in the plans,

ST. THOMAS' HOUSE AND DAY NURSERY, NEW YORK, AT THE DISMISSAL OF SUNDAY SCHOOL.

the architects having substituted carved panellings for the proposed chancel window. Messrs. Cram, Goodhue & Ferguson are the architects of the imposing structure. Plans and specifications, as modified and accepted by the vestry, are now in the hands of contracting and building firms. Bids are returnable March 15th. It is thought that the church will be begun shortly and completed in two years. By some it is estimated that the entire cost, exclusive of the site, will be $1,000,000. Some of the principal features of the new edifice were described in THE LIVING CHURCH of February 26th and March 5th.

St. Thomas' Church has a parochial chapel on East Sixtieth street, of which the Rev. Robert R. Claiborne is vicar, and the Rev. Robert W. Cochrane is curate. The mother Church designated $25,000 for pious and charitable uses in the chapel this current year. Nearly all the money is in hand at this time.

It is a remarkable fact that, while $46,000 was expended last year on the work of the parish church, more than $211,000—between four and five times as much—was given to outside objects. The missionary apportionment for St. Thomas' parish for the past year was $12,500. The amount sent (an overplus of $1,302) was $13,802.

The statistical report for the year includes these items:

Baptised, 94; confirmed, 185; marriages solemnized, 61; funerals attended, 88; Sunday school teachers and pupils, 1,282; communicants (church, 2,334; chapel, 1,167;) total number, 3,501.

The corporation has eight buildings for prosecuting its religious and philanthropic works.

In the matter of giving to charitable and religious objects in proportion to income, a writer in a daily newspaper remarks that "St. Thomas' Church holds the highest record of any religious organization in the world."

Illustrations showing the design for the new church, exterior and interior, were printed in THE LIVING CHURCH more than two years ago—February 1, 1908.

LARGE CONGREGATIONS AT ST. PAUL'S CHAPEL.

An average of 700 business people attend the Lenten cantata services on Tuesdays at the noon hour in St. Paul's chapel of Trinity parish. On March 15th, "The Saviour of the World" will be sung under the direction of Mr. Edmund Jaques, the chapel organist. The composer, Mr. Frank E. Ward, who is the organist at St. Paul's chapel, Columbia University, will be at the organ. Other cantatas will be sung on these dates: March 22d, "The Message from the Cross," by Mr. Will C. Macfarlane, organist of St. Thomas' Church. On Good Friday evening at 8 o'clock, "The Darkest Hour," by Harold Moore, will be repeated. At noon on Easter Tuesday, "Victory Divine," by Christopher Marks, organist of the Church of the Heavenly Rest. Easter carols will be sung on Tuesday, April 5th, at noon. Mr. Ward, Mr. Macfarlane and Mr. Marks will be at the organ when their compositions are rendered.

"DAY OF REST" CONFERENCE.

A Day of Rest Conference is to be held next Sunday afternoon, March 13th, at 4 o'clock in the concert hall of Madison Square Garden. Three subjects will be discussed:

1. Ought the Sunday laws to be enforced which forbid unnecessary labor on Sunday?
2. How can the enforcement of those laws be secured?
3. Ought New York State to have a weekly day-of-rest law similar to those in Massachusetts, Italy, Spain, Switzerland, Chili, and the Argentine Republic, protecting employes from working seven days a week?

The appointed speakers are the Rt. Rev. Frederick Courtney, presiding; John Mitchell, the labor leader; Charles F. Murphy of Brooklyn, a former member of the State Legislature; and Marcus M. Marks. The Rev. Warren H. Wilson, of the Presbyterian Department of Labor, will present the report of a committee appointed to ascertain facts as to the amount of unnecessary labor on Sunday in this city.

The Day of Rest Conference was organized November 30th, 1909. Besides Bishop Courtney, Canon Chase of Brooklyn is chairman of the Executive Committee of twenty-seven members, and the Rev. Robert Rogers, of the Social Service Commission of the Diocese of Long Island, is a member of the committee.

The conference, its organizers point out, "is not organized to deal with the vexed problem of recreation on Sunday, and has voted not to discuss that question, but merely to defend every man in his right, according to existing laws, to one day of rest in every seven." Each church and labor union is asked to appoint two delegates and two substitute delegates to attend the meeting on March 13th.

A "MINORS' COURT" PROPOSED.

Justice Deuel, author of the Children's Court law for this city, now proposes as a supplement a court to be known as the Minors' Court, that will take up the work of the Children's Court and extend it to minors more than sixteen years old. Like the children's court, the new court would be annexed to the Court of Special Sessions, and one of the justices would preside, the defendant to have right to be tried before three justices. Thus the whole period of minority would be under the supervision of specialized tribunals. The advantages set forth are: quicker justice, less protracted trials, greater opportunities to be helpful, administrative economy, and better probation facilities. Only one additional justice would be required for the estimated business of the new court in hearing 2,500 cases in Manhattan and the Bronx, 210 in Brooklyn, 145 in Queens, and 60 in Richmond Borough.

THE CONGESTION OF POPULATION.

An investigation made by the Committee on Congestion of the population in Greater New York has shown that much of the disease in the city is due to the crowding of families in one and two rooms. The Charity Organization Society, the United Hebrew Charities, and the Association for Improving the Condition of the Poor, all submitted figures showing that, in a large proportion of cases which came to their attention, disease is due to over-crowding. They have consequently devoted as much as possible of their funds to help families in renting more commodious quarters.

IMMIGRATION CONTINUES.

The annual meeting of the University Settlement Society of New York was held at the Settlement House, 184 Eldridge street, on Saturday, March 5th. President Nicholas Murray Butler presided. Addresses were made by the United States Commissioner of Immigration, William Williams, and by Park Commissioner Charles B. Stover.

Commissioner Williams said that more than 20,000 immigrants had come to this country in the past six days; 5,000 having entered on Friday. Most of the immigrants had come from southern Europe, and would settle in New York, New Jersey, Connecticut, and Massachusetts.

THE "PLACID HORSE CAR" TO DISAPPEAR.

Concerning some present day changes in the aspect of familiar streets, the *Tribune* says:

"Cherished old New York is rapidly disappearing. We are soon to lose the Twenty-eighth and Twenty-ninth street horse cars, an ultra-modern electrical storage contrivance replacing the simple and

homelike tram of other days. Sightseers on the Fifth avenue electric 'buses will miss the picturesque contrast of a dingy and antiquated horse car slipping across the motor-crowded avenue from the direction of the Little Church Around the Corner. It is a lamentable sacrifice to the spirit of modernity which banishes those aged vehicles. Possibly a generation hence the placid horse car and its placid horses will be expelled even from the sacred quietudes of South street and West street."

DEATH OF NAVAL OFFICER.

Cassius Clay Caswell, deputy naval officer of customs, Port of New York, died Saturday, March 5th, after an illness of several months. He was born in 1844 in the town of Herkimer, N. Y. Early in 1862, at the age of 17, he organized a company with which he served as Lieutenant until the close of the Civil War. Since 1865 he has served the government in the customs service at this port, and was considered an authority on the tariff and revenue laws. The funeral was held Monday afternoon in the Church of St. Mary the Virgin. Interment was made in Woodlawn Cemetery.

DEATH OF TRINITY CHIME RINGER.

Albert Meislahn, for many years ringer of the chimes of old Trinity church, New York, died of apoplexy at his home in Madison, N. J., on Tuesday, March 1st. The historic bells were tolled for his funeral on Thursday morning.

Mr. Meislahn was born near Trinity church, sixty-two years ago. As a lad he helped Mr. Ayliffe, the official bell ringer, and was always an enthusiastic chimer. He retired last June. For many years he was a clerk in the German-American Bank; later he was paying teller in the Irving National Bank.

ANNIVERSARY AT TRANSFIGURATION.

The sixtieth anniversary of the first service in the Church of the Transfiguration, Twenty-ninth street and Fifth avenue, was appropriately observed on Mid-Lent Sunday. The morning sermon was preached by Dean Robbins of the General Seminary. Father Huntington, O.H.C., was the evening preacher. At the daily noon services, addresses were given by Father Mayo, O.H.C.

FEDERATION OF MEN'S CLUBS.

The Federation of Men's Clubs is to hold its annual service in Grace Church, at 4 o'clock on the afternoon of Passion Sunday. Bishop Mann of North Dakota will represent Bishop Greer and will speak on the call to service to man's spiritual nature, Mr. William Jay Schieffelin on the call to the will of men, and the Rev. Karl Reiland on the call to the heart of men. The regular choir of Grace parish will lead the singing.

ENGLISH ELECTIONS ARE COMPLETED.

(*Continued from page* 619.)

for years past he had worked for the unity of the Christian forces of London, and they had been so far successful that he did not think a bad play could live a week against the opposition that would be raised against it. Their opposition to "living statuary" killed it in ten days, and they had had an immoral book withdrawn and all the copies burnt. They intended to do what they believed to be necessary to prevent the minds of the young people being corrupted.

The following interesting personal note I cull from the *Church Times:*

"Mr. R. W. Burnie, well known as an astute criminal lawyer, has decided, late in life, to forsake the bar for the Church. He will shortly take holy orders, and has gone to Hastings to prepare for his ordination. Mr. Burnie became a barrister of the Middle Temple in 1875. He was a Special Pleader on the North-East Circuit, and had a valuable practice. For the last thirty years he has been a familiar figure at the Old Bailey."

The Bishop of Salisbury announces, in a letter to his diocese, that, as a sequel to his mission last year to Sweden, he has been invited to deliver the Hale lectures at Chicago, in the autumn, and to take as his subject "The National Church in Sweden." It is his intention to go if the diocese can spare him.

J. G. Hall.

It calls for more real heroism to be true to Christ and His standards in our ordinary, every-day life, than to stand the test of physical martyrdom for Christ in a foreign missionary field. To be confronted with the opportunity of dying for our faith is a challenge that usually calls out the best in us. Merely to face the opportunity of living for our faith, and that in what seem to us the commonplace, uninteresting circumstances of a humdrum home or business life, year after year, with no great change in prospect, does not seem like a challenge to heroism at all. For this very reason it is the more of a challenge. Endurance is more heroic than a spurt; it takes endurance to live the Christ-life for thirty, forty, sixty years of uneventful service. Such a life honors Christ, and He honors such a life, as the most convincing evidence of the power of Christ that the world can know.—*St. Louis Christian Advocate.*

ADDRESSES BEFORE PHILADELPHIA CHURCHMEN

Important Subjects are Discussed Before the Clerical Brotherhood and the Church Club

DEATHS OF SEVERAL LAYMEN

Philadelphia, March 4, 1910.

Some of the problems connected with immigration have been prominently brought before Churchmen during the past week. On Monday, at the meeting of the Clerical Brotherhood, Dr. O. Edward Janney, the chairman of the National Vigilance committee for the Suppression of the White Slave traffic, made an address on "The Sale of Helpless Womanhood," and gave with authority some of the repellent and distressing facts which have lately been brought to light in the investigation of that horrible business. On the evening of the same day, before the Church Club, the Rev. George C. Bratenahl, D.D., Dean of the Cathedral of SS. Peter and Paul, Washington, D. C., lectured on "The Church and the Immigrant," illustrating his talk with lantern slides. Dr. Bratenahl has made a special study of the subjest, and it is said that no priest of the American Church is more thoroughly informed upon it. Certainly he made out a strong case for his plan that the Church should have a Bureau of Immigration, connected with the Board of Missions, to deal with the vast and intricate problem of fulfilling our duty to the millions of foreigners (no longer, as in years past, of our own race and tongue, but doubly aliens to our civilization), who are pouring through the gateway of every port into our country. The Church has not yet faced the situation, and every year's delay increases the difficulty of dealing adequately with it.

Very great interest has been aroused by the course of sermons which the Bishop of Kentucky has been preaching this week at the Garrick Theatre. Increasing congregations have filled the place and listened with breathless interest to his strong, direct presentation of fundamental truths. The Bishop has spoken of the individual life, its destiny, its temptations, the ambitions that are most worth while, and the possessions which endure. The serious strike on the street car lines, which it was feared would affect the noon services, has had little effect upon congregations.

Meanwhile the interest is maintained at the other three services held in Christ Church, St. Paul's, and St. Stephen's. At many other churches the special courses of sermons are reported as well attended.

DEATHS OF LAY PEOPLE.

The deaths of several well-known Church people have been recorded recently. Mrs. Louise Knapp Curtis, wife of Cyrus H. K. Curtis of the Curtis Publishing Co., who died on February 25th, was a communicant of All Hallows' Church, Wyncote, and active in Church and charitable work. Mrs. Curtis was the first editor of the *Ladies' Home Journal.*

Mr. Stanislaus Remak, whose death occurred February 12th, was a graduate of West Point, but after a short service in the army, resigned to take up the practice of law. He was for many years clerk of the vestry of St. Mary's Church, Hamilton Village, and represented the parish both in the Convocation of West Philadelphia and in the Diocesan Convention. He was also a trustee of the House of St. Michael and All Angels for Colored Cripples, and fulfilled every duty with scrupulous fidelity, in a lofty spirit of Christian service.

The death of Arthur Joseph Hamilton Nichols, which occurred at the Episcopal Hospital on Feb. 27th, removed from the Church House a figure well-known to several generations of the clergy. For fifty-five years he had been attached to the diocesan headquarters in Philadelphia, beginning in the episcopate of Bishop Alonzo Potter. Bishop Stevens relied upon him in many ways, and so also did Bishop Whitaker, although of recent years advancing age and infirmity made him less active than in earlier days. Mr. Nichols had a singularly retentive memory for names and faces, and knew intimately a large number of Bishops and of the older clergy, not only of this diocese, but throughout the country. Bishop Whitaker and the Rev. Thomas J. Garland officiated at his funeral, which was held from the chapel of the Church House and was attended by a considerable number of the clergy.

CITY NOTES.

Philadelphia has been favored by the presence of a number of Bishops during Lent. The visit of Bishop Rowe was noted in a former letter. Bishop Wells of Spokane, and Bishop Funsten of Idaho, were in the city a little later. Bishop Webb of Milwaukee held an ordination at St. Elisabeth's on St. Matthias' Day, and preached at Christ Church on the Third Sunday in Lent. Bishop

Robinson of Nevada is assisting the Bishop of the diocese by taking some visitations at this crowded season.

The Rev. John J. Gravatt, Jr., one of the student secretaries of the Board of Missions, addressed a conference of students at Houston Hall, University of Pennsylvania, on the 26th of February, on "The Opportunities of the Christian Ministry."

Among the promoters of the newly formed Patriotic League of Philadelphia, whose purpose is to work for a higher standard of civic duty, is Mr. Franklin Spencer Edmonds, an active member of St. Matthew's Church and of the Brotherhood of St. Andrew.

FEAST DAYS IN CHINA.

ST. SAVIOUR'S HOUSE, WUCHANG,
Feast of the Conversion of St. Paul.

CHINA'S New Year is approaching when all school work, and in fact every other kind of work that can stop for a few weeks, does so. Mid-winter may seem a strange time to be taking a vacation, but it is a long established Chinese custom to which we have to conform whether we will or no. In the church we give the season religious recognition by holding a kind of watch night service with the Eucharist at midnight to usher in the new year. The people stay up all night anyway, and the city gates are kept open, so a goodly number attend.

This year, unfortunately, Ash Wednesday falls on the last day of the old year. Consequently it will be very difficult for our people to keep Lent for the first few days, when "all the world" is feasting and visiting. We shall have to be a bit lenient, I suppose, but certainly by the first Monday in Lent we can insist upon all festivities being ended and the people giving themselves, with all the greater fervor, to fasting and penitential devotions.

The New Year break in the school routine gives those of us who do country work a good opportunity to travel about and visit the out-lying stations. I am hoping to make a tour of our two circuits between Ash Wednesday and February 22d, when our conference begins at Hankow. After conference we have a plan for a parochial mission in our three Wuchang churches (St. Saviour's, St. Mark's, and St. Andrew's), and hope to keep some of the visiting Chinese clergy for a few days to assist in conducting it. But perhaps more of this anon.

I must go back now and mention some of the happenings of the past. My last was dated some time in October. Since then All Saints', Christmas, and Epiphany have come and gone. It seems like ancient history to be talking of All Saints', but I must mention it if I am to include the most important things. In China, where reverence for the dead and for the worthies of old is such a marked feature of religion, the Church makes a great deal of this festival. At St. Saviour's we had a choral first evensong and procession on Sunday afternoon and a beautiful *Missa Cantata* next morning. In the afternoon, in accordance with long established custom, the Christians from our three congregations, the collegians and school children, went to the Church cemetery outside the city wall for a special service for the dead. Requiems were offered on All Souls' Day and the names of those who had died during the year and of others whom our people wished specially to be commemorated, were read. The sombre black vestments and *Dies Irae* of this service were a marked contrast to the joyous festive character of that of the preceding day.

Prayer for the dead seems to come as naturally to the Chinese as any other prayer. To tell them this was wrong would seem very strange to them; I am sure I don't know how Protestants manage it.

Our Saturday Requiem at St. Saviour's is as well attended as any week-day service, not excepting saints' days.

Advent began with the week of prayer. The St. Andrew's Brotherhood leaflet was translated into Chinese and distributed, and many of our people throughout this missionary jurisdiction observed it faithfully. We began it at St. Saviour's with our usual Sunday early choral Eucharist and fifty of the faithful made their communions.

Christmas was never more glorious. Many confessions were made in preparation; I myself heard about forty. At St. Saviour's thirty-seven were baptized and ninety Christmas communions were made. The solemn Mass was beautiful and the little church was packed. The people came early and stayed all day—a common meal being served after the Eucharist, for which a subscription had been taken up among the Christians. Besides the Mass, which came early and was preceded by the baptismal service, we had Solemn Evensong in the early afternoon. The rest of the day was spent in the boys' playground in the open air. The weather was perfect—cool and crisp, but bright and clear. An adaptation of the *Little Pilgrims and the Book Beloved* was admirably given by boys from St. Joseph's School, and most instructive and profitable it was, too, to the large and attentive audience who sat quietly and reverently all through and seemed much impressed. A stage for the purpose had been erected at one end of the playground, and school benches and whatever else was available were brought out to fill the "pit." Lantern slides on the Nativity (in one of the school rooms darkened for the purpose), a Christmas tree, and Santa Claus for the children, and a typical Chinese farce—plot, acting, and all being distinctively home talent—formed the rest of the day's programme of festivities. A happier, better-natured crowd of people it would be hard to find.

Christmas in China is not a great day for home merry-making as it is with us in America. Our people associate all the festive character of the day with the Church, so our aim is to give them in addition to the religious observance of the great day as much innocent enjoyment as possible, in order to mark it distinctively in their minds.

On Holy Innocents' the Junior Auxiliary met at St. Saviour's, where the membership is forty-five. It is fine to see the children catching the missionary spirit and beginning to do their part. A little later, on the same day, the children at the hospital (Elizabeth Bunn Memorial) had their Christmas service and tree. The Bishop and several others came over and every one was delighted to see the little sick people so happy. The Boone College brass band added much to the joyousness of the occasion. Before things were hardly ended, Miss Higgins, who has been associated for some time with Dr. Glenton in this splendid work, slipped out and started for Hankow, where she took that evening's boat for Shanghai *en route* for home on her furlough.

Our next great feast was Epiphany, and we always lay great emphasis on the Manifestation of Christ to the Gentiles in this far-off heathen empire.

On the eve we had the customary special service which we have had for years. After all were in their places in church the lights were put out and in the darkness a brief address was made on the gloom of the world without Christ. The hymn,

> "Light of those whose dreary dwelling
> Borders on the shades of death,
> Jesus, now Thyself revealing,
> Scatter every cloud beneath"—

was then sung, the children having previously learned it by heart. During the last verse one of the Eucharistic lights, which had been placed in front of the cross in the midst of the altar, was lighted and a brief explanation followed of how Christ came to earth to lighten our darkness, first shining forth only for a few like this one small light in all this dark church.

> "As with gladness men of old
> Did the guiding star behold"

was then sung, and three boys representing the wise men came forward from a remote part of the church and knelt before the altar. There, to represent the spread of the Christ-light ever farther and farther, the wise men lighted tapers from the one light and proceeded to light a multitude of others. These were not only in the hands of all the choir-boys, but also on the altar, lectern, rood-screen, and fixed to bamboo poles on each pew in double rows. When the hymn and the light-spreading were ended, the third address followed, on the privileges of Divine light which Christians enjoy and of the duty of spreading that light into places as dark as our own Church was when the service began. Accordingly a procession was formed, and, led by thurifer, crucifer, and torch-bearers, followed by choir with their lights and priest in cope, all singing an Epiphany hymn, passed out of the church door to carry light and joy to the cold, dark world outside. Upon return to the church we sang solemn evensong with psalms and lessons of the feast, ending with the prayer for missions, thus expressing in prayer what we had just been illustrating.

Every year Epiphany is marked in this special way, and numbers of our people come. But they were reminded that this service, significant as it was, is but a preparation for the real service of the feast of the Eucharist which was to follow on the morrow. We, like the wise men, must offer, and there is nothing so acceptable to God as the perfect offering which His Son commanded us to make and in union with which we can offer ourselves, soul and body, and be sure we are accepted in the Beloved One.

So the Holy Sacrifice, offered with all the adjuncts of

Catholic ceremonial, early on the feast itself, marked the climax of the day's devotions.

Our people are turning their attention just now to the relief of the famine refugees, who have come by hundreds and settled in mat sheds or huts about Hankow. It makes one's heart bleed to hear of their sufferings from want of food and clothing and shelter. Our Christians and school children and older students are doing nobly and are raising a large amount of money and clothing by special offerings and subscriptions and by giving "benefit" entertainments. In our Wuchang churches we have had special offerings on two successive Sundays. In Hankow they are doing better than we, and have a well organized relief committee and are soliciting large sums from merchants and other well-to-do people both Chinese and foreign.

It has been an exceedingly hard year for great numbers of people. A flood completely destroyed one crop and a drought nearly ruined the next in vast regions in our part of China. Multitudes have fled to the centers either to beg or to find work. They are not "professional" beggars, but, for the most part, hard-working, self-respecting people. Only the direst want has reduced them to their present pitiable condition. God help them and raise up friends to their rescue, especially from amongst their own people and sojourners in China.

Robert E. Wood.

THE CHURCH IN THE CANAL ZONE.

PREPARED FOR ARCHDEACON BRYAN BY THE REV. JOHN KELLER, SECRETARY OF THE DIOCESE OF NEWARK.

THE country round about the ancient city of Panama became independent of Spain in 1824 and was for nearly eighty years a part of the republic of Colombia. The republic of Panama declared her independence on November 4, 1903; was recognized by the world powers led by the United States. The cause of this revolt was the rejection by the Columbian congress of a treaty designed to insure the completion of the trans-isthmian canal.

The republic adopted a constitution which provided for the election of a president every four years; three vice-presidents; eight provinces; an alcalde or governor for each province to be appointed by the president of Panama. The population of the republic is made up largely of a mixed race of Spanish, Indian, and negro blood, with white immigrants from Europe and America. Education has been backward generally, but the good fruits of the training school for teachers (founded in 1897) are already being enjoyed.

Poverty, bad government, lack of capital, unsettled conditions are directly responsible for the present-day situation throughout the republic, save in the cities of Panama and Colon, where the United States government officials have done good service to the cause of modern civilization.

In 1881 the French began the most gigantic piece of civil engineering construction ever attempted in the history of the world. Through gross mismanagement and criminal extravagance the funds were exhausted when about two-fifths of the work had been accomplished. As now planned the great artificial waterway between the Atlantic and Pacific Oceans will be 49 miles long, 150 feet wide, and 35 feet deep. Those who are in positions to be reliable in their statements make prophecy that the canal will be finished in eight years.

The Zone is an integral part of the republic of Panama; placed by the latter under actual control and jurisdiction of the United States. It is a belt ten miles wide from Colon to Panama, following the surveyed route of the inter-oceanic canal. Its area is about 500 square miles. In 1903 the population in the Zone was 35,000; a census by the Isthmian police and reported on the 6th of August, 1907, places the population in the same territory as 75,000; thus the population is 2 1-7 times as great as it was less than four years before.

By the terms of the treaty signed November 18, 1903, the Republic of Panama granted to the United States in perpetuity the use of the Zone, exclusive control of the strip for police, judicial, sanitary, and other purposes, together with such tracts as may be needed for subsidiary canals, and certain shores and islands in the Gulf of Panama. While the two cities of Panama and Colon are excepted from the grant, the U. S. may assume control over them, if necessary to maintain order.

The U. S. has extensive property interests in the Zone purchased by agreement of April 22, 1904, made with the French company which had attempted to build the canal. By that agreement the company transferred to the U. S. all its realty, its rights, and improvements connected with the canal work, and also the stock of the Panama Railroad Co.

The government of the Zone is provided for by Act of Congress. On May 9, 1904, President Roosevelt placed the Zone under the control of the War department, and its government is now vested in the Isthmian Canal Commission, which is composed of seven members, one of which is designated by the president to act as Governor of the territory. The commission has political control over the people; full power over the railroad and the unfinished canal, and direction of the future work of canal construction.

In June, 1904, an agreement with the Panama republic fixed the exact limits of the Zone, and immediately afterwards an executive order extended to the district the U. S. tariff laws, making Cristobal and Ancona (now Ancon) ports of entry; also, the U. S. postal laws, creating nine postal offices; and the U. S. currency laws, making gold the legal tender and standard.

The population reported on August 6, 1907, was 75,000 in Zone (including Ancon); 10,000 of these are Americans; 5,000 or 6,000 of these Americans have technical or professional positions.

Panama, the capital of the republic, has 30,000 inhabitants. The population of the Zone is white and colored, made up of Americans and Europeans, Spaniards, Italians, Greeks, Persians, Jamaicans, Chinese, a few Colombians, and some Indians.

By the concordat signed in April, 1906, and the transfer to the Protestant Episcopal Church in the U. S. A. of the following territory heretofore under the Bishop of Honduras, to-wit: the Republic of Panama, the Zone, and that part of the jurisdiction of the Bishop of British Honduras lying in the Republic of Colombia and to the south of Panama and the Zone—we have to-day a population conservatively placed at 375,000 and over.

The concordat provided that in the future clergy shall be nominated by the American Board of Missions—our own board—and licensed by the Bishop of Honduras, and shall with all catechists be under the direction of the Anglican Bishop, who will report his diocesan acts to the Bishop of Washington as representing the American Church. The territory is now under the supervision of the Bishop of Cuba.

CHURCH PRIVILEGES.

The French company for building the Canal took the Roman Catholic religion into the little settlements of workmen along the line. It built chapels for the Roman Catholics and a few for Anglican (colored) Churchmen. These structures remain and some are in use. We have seven and the Roman Catholics use five of them.

The Roman Catholic Bishop of Panama lives in that city and has a "college of priests." The plan is much like an Associate Mission. These men are sent up and down the railroad to minister to their people in the small villages and settlements. These settlements were started in the days of the French Canal Company; some of them have as many as 1,000 inhabitants.

There are 10,000 Jamaicans in the Zone who are strongly attached to the Church of England and her services. They readily accept clergy in American Orders.

At Colon there is a parish, known as Christ Church.

At Panama there is another parish, St. Paul's Church, with about the same number of communicants.

Although the Church of England has been at work for thirty years and has seven missions besides the two parishes, she has accomplished scarcely anything among the Englishmen and Americans in attaching them or even holding them in the Church.

MORALITY.

Moral conditions in the Zone are remarkably good. There is little crime, and little for the Isthmian police to do except to guard property. The judicial system is on the United States plan, with Supreme Court and district courts. The Zone is policed by 200 men. There is a penitentiary at Empire. Imprisonment is mostly for intoxication and brawling; very little thieving is reported. There were but three murders in three years in the Zone. There were two convictions on this charge. The liquor license is high—$1,000 a year.

SANITARY CONDITIONS

in the care of Colonel Gorgas are of the very best; rendering Panama and Colon perfectly habitable. In the Zone conditions are even better. Inspectors are busy every day. Fumigation of quarters and of the cities are made very frequently and

(*Continued on page* 627.)

THE RELATION OF THE PRIEST AND THE PHYSICIAN TO THE SICK MAN AND TO EACH OTHER.

BY THEODORE DILLER, M.D.

THERE was a time when the Church did and had to do many more things than she does now; and among other things she practised medicine. But centuries ago the healing art was given up by the Church and again taken up by the physicians, in whose hands it has remained in undisputed possession until very recently. Now the proposition is presented to the Church, to the medical profession, and to the world, that the clergy shall again undertake the practice of medicine, at least to a limited extent: to the extent of undertaking the healing of various mental and nervous disorders which are believed to be of functional character. It has been proposed that the clergy shall undertake the practice of medicine in this apparently limited way, with the coöperation and consent of regular physicians; and that along with the practice of medicine in this way, the clergy shall, at the same time, administer spiritual consolation to the sick.

Now I submit that the acceptance of this proposition that the clergy shall practice medicine, even in a limited manner, is a very important one; and that the burden of proof, as lawyers would say, rests on those who offer or favor this proposition. As is well known, this is preëminently an age of specialism; specialism in all departments of human activity. So it appears to me that if centuries ago it was wise and expedient that the practice of medicine should be given over from the hands of the priest into those of the physician, there is a hundred-fold stronger reason to-day why it should remain in the hands of the physician. Moreover, if the clergy are again to enter the practice of medicine, why should they stop at functional diseases? How can they stop with the functional diseases? There is a very faint, indistinct line between functional and organic diseases. It over and over again happens in the experience of the most cautious and observant physicians that cases which at first appeared to be functional in character have subsequently revealed themselves to be organic diseases. Then too there is the question of labelling. Physicians are not quite agreed themselves as to certain diseases, whether they should be called functional or organic. Again, some diseases are both functional and organic in character.

So it would appear plain that if the clergy are to enter upon the practice of medicine, they must be prepared to deal with not only functional diseases, but organic diseases as well. But admitting for the moment that there is a large group of nervous and mental diseases which may be called functional and which call for treatment chiefly of a physical character, why should a priest rather than a doctor undertake the treatment of such cases? Is it because a priest may become better equipped with this sort of therapeutic power? Is it because physicians neglect this department of therapeutics? There can be no doubt whatever that the medical profession, as a whole, has somewhat neglected the healing by psychological methods. But the value of this form of therapeutics to-day is recognized more fully than ever in the past. In the city of Boston, for instance, there is a large number of regular practising physicians who are thoroughly and fully equipped to deal with patients who appear to be suffering from functional diseases and skilled in the use of psychological methods; nor do I believe that there is any clergyman there who could do so well for such patients as could these physicians.

On the other hand, I am fully persuaded that the priest, keeping strictly within his priestly office, can be of immense help to the sick man suffering from functional or organic disease. He should be of far greater help than he is now. Let the sick man receive the consolation of religion and he has received a great uplift, one well calculated to help him get well, or else to help him bear if his case is incurable.

And here a little suggestion, in parenthesis so to speak, to the clergy. Why do not the clergy talk religion more? I mean talk it outside the pulpit? It appears to me that a priest belittles himself by making ordinary parochial visits and engaging in ordinary small talk and abstaining from any remark about religion, unless upon some such material matter as the alteration in the organ, or heating of the church, or the Christmas bazaar. The practice of private confession has gained but little headway in the Church. For those opposed to it, or who will not have it, a private talk with the priest could almost replace it. I firmly believe that an immense benefit would come to both priest and people if the clergy, in making parochial visits, would do so chiefly for the purpose of talking religion. Nor do I believe that they need fear becoming bores in their administration if they were to adopt this plan. And if they were to adopt this plan, the full energy of the most gifted and industrious of the priests of the Church would be fully consumed; and there would be no time or energy to undertake new work, such as the practice of medicine. I seriously and respectfully commend this suggestion to our clergy.

A priest confining himself strictly to his office can be of immense help to the sick man, to his family, and to the physician who treats him, if he will perform his duties faithfully and tactfully: by offering the Holy Eucharist, by unction, by comforting words, by reading, aye, and by his presence; and in some cases by communicating with the physician and talking over the patient's welfare.

For my own part, writing as a physician, I should be glad if there were more frequent communications between the physician and the minister of religion regarding the sick. I believe there ought to be more.

On the other hand, I strongly believe that it is the physician's business to stick pretty closely to his own work and not to attempt that of the priest or minister. For instance, it does not appear to me to be quite proper for a physician to fall on his knees and pray with the patient, unless under some exceptional circumstances, and such have never occurred in my own experience of twenty-three years. The physician should warn the sick man or his friends of the gravity of the situation, so that they may send for his religious counsellor; and sometimes the physician can gently suggest that this be done. It is hardly necessary to say that the physician, going in and out as he does, meeting people of various religious persuasions, should be very careful to avoid offering any suggestions on religious matters of a controversial character which might be in conflict with those of his patient.

There is one point which I should like especially to emphasize with regard to this whole matter of healing. It is one which appears to me as extremely important and one which needs careful consideration both by the priest and physician. It concerns the chronic or incurable invalid. Here it is our duty—that alike of priest and physician—to teach the sick man *to bear better*. This lesson is hard to learn; I believe it is not learned nearly as well as it might be. Physicians see many sad examples of the incurable invalid resorting to all forms of quackery, and unwilling to accept the verdict that his case is incurable and to receive the palliative and often very helpful treatment which the medical profession can give. And I apprehend that even the priest does not, as much as he might, help the sick man to *bear better*. People have heard much of the advance of surgery, of the increasing power of the medical profession; and while it is true that this advance has been great, it is also true that there are still, and always will be, many incurable maladies. Without giving way to an undue pessimism which would paralyze all effort, the incurable invalid should be taught to view his case aright. The physician must not desert him, but give him the best he can of palliative treatment. And for him the priest should have a strong message of comfort. He should teach him how to bear. In turn, the physician and the priest, the family and sometimes the whole world, have been taught most beautiful lessons by the incurable invalid—taught by his bearing so well; taught by those who have asked for and received "that peace which the world cannot give," and whose hearts have been "set to obey" the commandments of God.

I recall, in a general way, a sermon preached by Bishop Greer a few years ago, in which he called attention to this point: the growing unwillingness of people to bear pain, and the widespread and increasing desire for an anesthetic to avoid the smallest amount of pain; and in general, the unwillingness of people to bear pain reasonably.

While this paper was in the process of preparation, I listened to a sermon on St. Stephen's day in which the preacher called attention to the fact that this martyr's day was immediately following Christmas in the scheme of the Church year, and that the teaching and meaning was that he who would follow Christ must at once prepare for suffering, sorrow, and difficulties. And he further pointed out that while now one is rarely called upon to shed blood for the faith, yet the teaching of St. Stephen's day was that we must all possess in us the martyr's spirit; and that, as he saw it, was the Church's teaching for the day. As I had been thinking much of the whole matter, this sermon came to me with great force and confirmed in my mind

the contention that I am making, that we need to learn better how to bear.

As is quite well known, the quack doctor draws many patients to him by the promises to cure which he makes without regard for honesty or sincerity of purpose. Eddyism also makes promises to cure, asking no one to bear with disease and suffering. Unlike the quack doctor, it makes its promises honestly, I believe; but the effect is pernicious. It appears to me that soft people, unbrave people, people with a morbid fear of sickness, are especially attracted by this doctrine. As I see it, we must bear sorrow, suffering, and disease. After all reasonable efforts have been made to prevent or cure them, we ought to learn to bear them better. The attempts to dodge them and abolish them as by a fiat are puerile. The Church, through her ministers, can be and has been of the greatest help to those who must bear sorrow, pain, and sickness; and adhering strictly to their office, her priests can greatly increase her helpfulness. May she seize her present opportunity to take stronger and more definite stand in her own God-appointed field!

The relations of the priest and the physician to each other and to the sick man were clearly indicated by one writing many centuries ago in these words:

"My son, in thy sickness be not negligent; but pray unto the Lord, and He will make thee whole. Leave off from sin, and order thine hands aright, and cleanse thy heart from all wickedness. . . . . Then give place to the physician, for the Lord hath created him; let him not go from thee, for thou hast need of him" (Ecclesiasticus 38:1-2).

Let the priest be a priest! And let the physician be a physician! And let them work with greater mutual understanding and with greater zeal for the sick.

EVANGELISM BY THE SYRIAN CHURCH OF MALABAR.

By E. M. Philip,

Secretary to the Syrian Metropolitan of Malabar.

EVER since the advent of the Portuguese into India in the latter part of the fifteenth century, the Syrian Church of Malabar has been a subject of special interest to a wide circle of readers in the West. To European Christendom in general there was something grand and fascinating in the existence, in an apparently flourishing condition, of a sister Church in so far off and unsuspected corner of the world. But of late it is not uncommon, on the part of persons engaged in mission work, to lay at her feet the charge that "she hid her light under a bushel." In other words, it is assumed that India would have been a Christian country had she been alive to her duty of evangelizing.

It has to be remembered that the Christian religion was not indigenous to the soil of India. Its professed followers formed but an inconsiderable faction of the people of the country. For centuries they were an isolated body. The existence of other sister Churches in far off western lands was only dreamed of. The occasional visits to them of one or two ecclesiastics from Syria or Persia served but imperfectly to bring home to their minds the grandeur and the might of the Christian Church as a whole. There were occasions when they were deprived of ecclesiastical superiors of any kind. They were subject to oppressions and servitude. They were surrounded on all sides by an all-powerful community in the midst of which they remained as a speck in the wide ocean.

Such considerations as the above will bring home to thoughtful minds that it is a matter for wonder and thankfulness that they so long preserved the fundamental doctrines of Christianity unblemished through centuries, rather than that they hid their light under a bushel. Fortunately, with the dawn of civilization, the Syrian Church has risen from her slumbers. The spirit of evangelism has revived in her. An Evangelical Association was organized some years ago, which had spread its roots in certain directions, particularly among the low caste *Pulaya* population of the country.

According to the latest census report, there are in Travancore alone more than three lacs of *Pulaya* people, who, until some years ago, were slaves bought and sold like common cattle. By the influence of the British power, slavery was abolished in Travancore in 1853. Since then, though *Pulaya* people are regarded as free citizens, they depend for the most part upon their old masters as laborers in rice fields, and maintain themselves by the wages they receive for their manual work. Experience has proved that they are more amenable to the Gospel and the glad tidings of salvation through Jesus Christ than high caste Hindus. Converts from them have also given to the world satisfactory proof of their steadfastness in faith, provided they are properly trained. The Syrian Christians being the chief land-holders in Travancore and the major portion of the *Pulaya* population being more or less dependent on them. there is ample opportunity for the Syrian Church to carry on a successful mission work among this poor people at a cost comparatively much less than that of any European or American missionary society. The priests of the Syrian Church are ready to minister to the converts free of any charge. All that is necessary is the employment of a catechist for each station, who shall serve the double purposes of a schoolmaster on week days and a preacher and Sunday school teacher on Lord's Days.

With the revival of evangelical spirit in the Syrian Church, she has begun to do something in the direction of conducting mission work among *Pulaya*, under the auspices of the Syrian Evangelical Association. The present metropolitan, the Most Rev. Mar Givarghese Dionysius, is the president of the association and as such takes a deep interest in its work. Already in not less than fifteen stations, congregations are formed of converts from the *Pulaya* sect. But the greatest obstacle to the progress and stability of this work is the lack of means to support catechists. The Syrian Church is a poor, self-supporting Church. She has to maintain her own churches, priests, and Bishops. She has to cope with the progress of the age in the high school and collegiate education of her own children and the theological education of her candidates for holy orders, and to do many other things for her own internal improvement. Hence, her capacity to extend her influence beyond her own borders is very much limited.

I believe your readers will remember an interesting article published in one of the issues of The Living Church in June last, with an illustration of the mission work at Chinganam. This station was opened and is maintained by the writer of that article, who is a clergyman of the American Episcopal Church, and the cost to him to support a mission of nearly two hundred souls is the small sum of about $35 in a year, or, in his own words, "the price of a pair of shoes in a month." Another American lady has recently paid for the support of another station for a year.

An European clergyman attached to the Society of St. John the Evangelist, working in India, well known as a friend of the Syrian Church, thus wrote in a newspaper correspondence some years ago:

"It would seem almost impossible to overestimate the importance which, in a resuscitated condition, the Church of Malabar might become to the whole of the rest of India. Here we have a Church which has passed through centuries of training in administrative matters, which has solved the problem of self-support and other difficulties incidental to early planting, which has been disciplined by sufferings, which has developed almost hereditary qualifications for positions so responsible as even the episcopate. Such a Church, were the most made of its gifts, might supply Indian Bishops for many an Indian see; it might become an example for the rest of India to emulate. Shall we put away such ideas as utopian? Shall we not rather ardently believe in every good possibility, under the reviving power of the Holy Ghost, and in response to rightly directed earnest Christian effort?"

I submit that the noble idea contemplated by the above writer is not an impossibility, if the Syrian Church, in her self-attempt to resuscitate, is pushed forward by some stronger hands. I appeal to all those to whom this comes for help and encouragement to the attainment of that noble object. I need not say that to help the work of the Syrian Evangelical Association among the down-trodden *Pulaya* population of Travancore is a first step towards its accomplishment.

THE CHURCH IN THE CANAL ZONE

(*Continued from page* 625.)

thoroughly. One half the beds provided in the hospitals were not occupied by patients in the most trying season of the year.

The Rev. Henry B. Bryan was appointed Archdeacon of Panama in October, 1907, and left Garden City in November of that year. The Rev. Edward J. Cooper of the diocese of Newark is in charge of Christ Church, Colon; seven other clergy are working at various points in the Zone.

The Archdeacon reports there are 102,000 people now resident on the Zone; 6,000 are professional American employees; 35,000 West Indians, most of whom have been baptized in the Church of England. Twenty-two lay readers are employed in missions along the Canal.

THE CHURCH OF SWEDEN AND THE ANGLICAN COMMUNION.

BY THE RT. REV. G. MOTT WILLIAMS, D.D.,

Bishop of Marquette, Member of the Anglo-Swedish Commission of the Lambeth Conference.

XI.—EPISCOPAL ELECTIONS IN SWEDEN.

OBJECTIONS have been made from English sources against the practical sole appointment of Bishops in Sweden by the king. The best possible answer which can be made to various statements about such appointment is to give the law in full so far as applicable.

Chapter 20 of the Church Law is headed,

OF THE ELECTION OF BISHOPS.

"§I. When a diocese becomes vacant, the chapter shall notify us, and after our permission and commandment with the clergy on their (oath and) conscience name such men as they think to be most serviceable for this office for God's Church and the diocese, and most fitted in life and doctrine, they who fear God, have a good reputation, are honest and orthodox, hate covetousness, and at academies (*gymnasia*) or in other important offices have made themselves learned and deserving." (Words in prior parenthesis seem not now in force.)

The Royal ordinance of May 30, 1759, goes on to describe the election:

"The consistory must notify the prostar (best rendered *deans*) of the episcopal election so early that they can call together the electors at the appointed day, at the place in the deanery which is proper and is named by the dean, and on the same day the election should take place in the consistory. The dean, or if he is dead or sick, the oldest rector in that deanery, shall call together not only those who are deans over their own congregations, but also all rectors and army chaplains residing in the deanery, with the chaplains from each parish, and where there are several chaplains, then the senior chaplain in the congregation with the vicars who occupy any vacant church. When these priests assemble, they should go to church and have prayers, and proper representation should be made of the importance and seriousness of the business in hand. At the election the voting shall be by ballot, and each elector shall name three with their names and offices. The ballots should be closed but not signed. Those who for sickness or other proper hindrance cannot be present, may send in their ballots in an envelope to the dean, with a superscription that it is their vote, on the day appointed for balloting, and when they have assembled these votes shall be taken from the envelopes and laid with the others without being read. Of those present some should be appointed who shall receive the ballots with the dean, when a record is made of them, and see that there are no more ballots than there should be, and they are opened in the presence of all. And it shall be noted in the record who voted as present and who in absence, how many ballots were collected, and the names of those voted for with other necessary circumstances. And the record should be examined before the electors separate, signed by them all and afterwards sent in by the dean to the consistory, with the inscription, Episcopal Election. But the ballots which are already recorded need not be sent in. And if at the opening of the ballots any is signed, or does not name three, it is not valid, and let no ballot be valid if sent in from elsewhere than in the deanery. The voting in the consistory should also, as above, occur with closed ballots, on the day appointed for the deaneries, which are not opened before those of the deaneries, and in the diocese where there are (*gymnasia*) all lectors, whether they are clergymen or not, come into the consistory to vote. After the election returns from all the deaneries have come in they should be opened on the next consistory day afterward, when at least four members of the consistory should be present, and a record made and all their names set down who had received votes, and how many each one had. And finally the consistorial ballots are opened and put with the rest, and then those three are nominated who had the most votes. But if two who cannot both be on the list have an equal number of votes, one is chosen by lot, and the nomination is sent in by the consistory to the king at the first opportunity, with a signed statement of all who received votes in the diocese and how many each one had. When the Bishop is also vice-chancellor (*i. e.* of the university), the professors come in the same way to vote. Should anyone at the episcopal election be detected in soliciting or securing or persuading votes, being one of the electors (fine mentioned), he shall lose for that time his rights as a voter, and if he has sought votes for himself he shall not only pay a fine but be excluded from the same choice.

Then in 1809, June 6th, comes this Regerings form, §29:

"For Archbishop or Bishops the king names one of the three who are proposed in the manner the Church law determines."

This in modernized language states the same principle as laid down in §3 of the law of 1686.

Everyone will at once notice the likeness between this method and the report of the consultors of a Roman diocese, who send three names to the Pope. But in that case there is no large electorate appealed to. The Swedish method is much more real an election than that, and very much more real than the English system of *congé d'élire*. In the matter of the choice of parochial clergymen there has been a proposal for radical changes before the recent general synod, of whose result I am not yet informed. But the practice up till now has been in different cases as follows:

There is a regular candidacy provided for, the chapter having control of the business. If a rectorship is the vacancy, the candidate must be at least thirty years old. The chapter takes learning, character, and special fitness into account, and then makes a list of three most suitable. Years of service are also taken into account, and university standing, a Ph.D. being equal to three years of service. All three on the list officiate in their order in the vacant church, and a congregational election follows through their own qualified electors. Then the results are referred to the Crown for confirmation and appointment. So far, I have set down as much as is necessary to show a real election. When the choice is finally settled there is a public installation by the Bishop or his officials.

There does not seem to be any greater reason for objecting to this than to the varieties of Church appointment existing in the Anglican communion. The Bishop has very real influence throughout with his Cathedral chapter.

THE LENTEN FAST.

THE FAST of Lent is one of the most ancient institutions of the Church. From the earliest days of recorded history, fasting has been regarded as a special means of grace, and practised by heathen as well as Christian religious persons. The Lord Himself felt the necessity of a season of retirement from active life in preparation for His ministry, and His followers appointed for themselves a stated period in which they, as a body, should use such measures of self-denial as their spiritual welfare demanded.

The observance of Lent is becoming more and more general as the years go on. Services are more frequent even in those Churches whose members have always observed the season; while among those whose forefathers cast aside the ecclesiastical year, this time is chosen for special religious gatherings. . . . Lent is the season of repentance and amendment. But repentance should not be confused with mere sorrow for sin. That is only a small part of repentance. It must be also a forsaking of sin; an abstaining from the appearance, even, of evil. The giving up of pleasures, innocent in themselves; of abstaining from luxuries, and of giving more thought to the doing of good works and the conquering of evil tendencies, is a discipline which no Christian can afford to forego. The manner of it, the extent of it, and the form it shall take are things which must be settled by the conscience of the individual. Each one who questions himself honestly knows what to give up that shall involve real self-denial, and what to do that will prove a real help to spiritual life and growth. For one it may be one thing, for another, another. The rights of others must be considered even in self-denial; otherwise it is self-pleasing, however specious its guise. Let each question himself honestly in regard to his Lenten discipline, and having chosen it, let him be faithful in practising it, if he would see the desired results on Easter Day.—*Waterbury American.*

I am hoping for a successful Lent, *i.e.*, one that shall mark a decided spiritual growth in the members of the parish. The only test of parochial success that I can recognize is a deeper spiritual life. I recognize the responsibility that rests upon me as your rector, that my capacity for spiritual leadership is at stake. Whether I am fit to be your spiritual leader at all, depends on my ability, through God's grace, to guide you in the way of holiness. I am asking you, therefore, seriously to consider the opportunity of this Lent, and to make your observance of it one that is fitted to bring forth spiritual results in your life. . . . . Some form of self-denial is requisite to a good Lent. I do not speak of the ordinary ecclesiastical rules concerning fasting, which you will, no doubt, observe, but of some self-denial beyond that. After much thought and experience I am convinced that such denial is best made, in most cases, in the way of a reduction of personal expenditure for the purpose of making an offering to God. This effects sacrifice in both directions—in the limitation of self and in the honoring of God with our substance. —*Rev. J. G. H. Barry, D.D.*, St. Mary the Virgin's, New York.

MERE ABSTINENCE from food does not render a man holy; spiritual fasting must be a necessary accompaniment, says the *Catholic Citizen*. Fasting, therefore, must not be confined to the mortification of the palate, but extend to all the five senses. Let your eyes fast by keeping them off sinful objects; your ears, by closing them to bad words, to detraction and calumny; your mouth, by avoiding scandalous and uncharitable talk; your hands, by preventing them from doing evil deeds; your feet, by not allowing them to take you to places of dangerous amusements and occasions to sin.

Department of Social Welfare

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AN IMPORTANT INTERNATIONAL ARBITRATION DEVELOPMENT.

IN the opinion of students of international law and of those interested in the cause of international arbitration, the most important development of the past year was the action of Secretary Knox in recommending to certain of the powers that the proposed international court of prize should be given jurisdiction to decide questions involving other matters of international dispute, thus establishing an International High Court of Justice, for which, in principle, the second Hague Conference voted unanimously. This action of the American secretary brings the question into the arena of active discussion and consideration on the part of the countries addressed, and to that extent, at least, will advance the cause of a permanent high court of justice. The fact that the Hon. Elihu Root, as president of the American Society of International Law, devoted his last annual address to a discussion of the relations between international tribunals of arbitration and the jurisdiction of national courts, affords further evidence of the growth of practical interest in the question. In concluding his address, Senator Root declared that the "better rule would be to avoid the danger of denials of justice, and to prevent the belief that justice has not been done, which must always possess the parties defeated in a tribunal suspected of partiality, by submitting in the first instance to an impartial arbitral tribunal all such cases as are liable to be affected by the consideration I have mentioned."

Next in importance was the decision of the Hague tribunal of the vexing Casa Blanca incident, which had been referred to the court by France and Germany, the countries involved. This controversy grew out of the desertion and arrest in September, 1908, of six foreigners from the French foreign legion, and the alleged improper assistance given them by the German consul. The court, which was chosen to decide questions both of law and fact, consisted of Dr. Kriege and Mr. Fusinato for Germany, and Professor Louis Renault and Sir Edward Fry for France, with Knut Hjalmar von Hammarskjold of Sweden as president of the tribunal.

The case was argued in May, 1909, and the judgment handed down on May 22d was in favor of France, but "couched in such forms as would be palatable to Germany." The award taxes the secretary of the German consulate at Casa Blanca with a "grave and manifest fault" in endeavoring to embark upon a German vessel deserters from the French foreign legion who were not German subjects (of the several deserters in question, 3 were Germans and 3 were not). While the judgment was not such an one as might properly be expected from a court of justice, because of the antiquity and obscurity of the language used, nevertheless, as the editor of the *American Journal of International Law* has pointed out, "from whatever standpoint the award be considered, it is a great and notable international event, because France and Germany have presented to a court of international arbitration a military question in which honor and vital interests are supposed to be peculiarly involved. War might easily have resulted, but the work of the first conference and an enlightened and insistent public opinion have forced the greatest of military powers to resort to arbitration for the peaceful settlement of international differences, which diplomacy had failed to adjust."

Very properly this whole incident has assumed a very considerable importance because of the countries involved and the excitement surrounding it at its origin. That *two* nations whose relations for many years have been most delicate should join in referring a matter of this character to The Hague establishes "a noble precedent" that must have a far-reaching influence.

THE ROCKEFELLER FOUNDATION.

While the details of the proposed gift of $600,000,000 by John D. Rockefeller for philanthropic purposes are lacking this much is definitely known: His purpose is to establish a vast fund controlled by a self-perpetuating body of trained experts, with adequate power to apply the income to any object benefiting humanity. The income is not to be restricted to any particular lines or fields. In the words of one commentator: "Back of this simple yet comprehensive plan is the fundamental Rockefeller idea of money, not as a medium of exchange, not as something that will buy things, but as energy."

Mr. Rockefeller is said to regard his vast wealth as an accumulation of energy and he has incorporated that energy so that "it will go on working, for him and in his name, year after year, through generations and centuries, ever working, never resting, never accumulating surplus energy, but always expending its power for humanity."

A part of the plan is to be the identification of the younger Rockefeller with the administration of the fund. It is his intention to retire from his business interests and devote all of his time and abilities to the work of "uplifting humanity through the instrumentality of the Foundation" which is to be incorporated by Congress.

Naturally there has been a very considerable discussion of the plan as already outlined. A New York charity worker has pointed out one direction in which it is likely to work out a far-reaching and important influence. In his view—

"Practically all philanthropic societies that are not heavily endowed will be seekers after appropriations from the Rockefeller foundation. And every such organization will have to put its house in order to become eligible for aid. This will be most wholesome.

"It cannot be denied that the freedom from state inspection of which the state board of charities complains, has made room for abuses in many private charities. We know there are in many cases excessive expenditures for salaries, office expenses, and investigations of merely academic interest, and a minimum of outlay in real, direct aid to the poor.

"No such organization will have a 'look-in' at the Rockefeller millions. The institution or society that wants aid will have to show that it is properly, wisely, and honestly administered. The Rockefeller trustees will thus be in a position to vastly influence many charities for good and to bring about reforms that will not only benefit the poor, but will also open the purses of the rich.

"It will mean the installation of business principles in many philanthropic concerns that sorely need it, and an increase of efficiency. The organization created by Mr. Rockefeller will thus have tremendous influences in a direction that he little thought of."

A CHILDREN'S BUREAU.

A bill has been introduced into Congress to establish in the Department of the Interior a bureau to be known as the Children's Bureau, similar to bureaus already established by the Federal Government regarding various forms of our material wealth, like the Bureaus of Entomology, Chemistry, Soils, and Animal Industry. At present there is no government agency equipped or adapted to collect and disseminate information regarding the health, efficiency, character, and training of children. That there should be, cannot be successfully gainsaid. Congress is slow to move, however, and if the readers of The Living Church want to see the bill become a law, they should write to their senators and congressmen to that effect, without delay.

In connection with the College Settlement of Philadelphia, a Conservatory of Music has been in successful operation for several years. Upon his return from Europe recently, a distinguished Philadelphia musician said:

"In converting hundreds of thousands of foreign-born children into American citizens of a high type, music will exert a powerful influence. There is no other force which lifts them so surely, so quickly, from physical sloth and mental stagnation. There is no other force which fires them with such keen ambition, none which so speedily lifts them into higher spheres."

While there may be some doubt on the part of those who believe that religion affords the most stimulating and powerful influence, nevertheless there will be a general consensus of opinion that music exerts a helpful and uplifting influence, and that this movement on the part of the College Settlement is worthy of attention, support, and imitation.

Indictments against the present political conditions are again multiplying rapidly. Judge Lindsey's articles in *Everybody's* are attracting wide attention and comment, Governor Fort of New Jersey placing Lindsey in the same class as Wendell Phillips. In the same magazine Henry Beach Needham is running a series which he has entitled, "In the Supreme Court —The People of the United States—The Insurgents, Complainants, *vs.* Aldrich, Hale, Cannon *et al,* Defendants."

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

LENT, THE BALANCE WEIGHT.

To the Editor of The Living Church:

THE world cynically and scoffingly says that Church people keep the six weeks of Lent with fasting and gloom in order to atone for their keeping the other forty-six with feasting and gaiety. The faithful know that Lent is meant spiritually to tone up and wind up the soul in the six weeks so that it may run the other forty-six faithfully without running down. It enables the soul to keep on going round the circle of the Christian year without ever losing momentum and stopping.

In the driving wheels of locomotives there is always a solid segment across about one-eighth of the circumference. It is put in to help the wheel revolve easily, to keep the momentum from being lost, to make the wheel go round steadily. It is called, I understand, "the balance weight." So Lent is to be the balance weight of the Christian year.

HENRY M. SAVILLE.

Waltham, Mass., March 1, 1910.

THE MISSIONARY PROBLEM.

To the Editor of The Living Church:

IN the widespread interest recently aroused in the Church's obligation to preach the gospel to all nations, it is not surprising that there should have arisen fresh inquiry as to the purpose of God in this dispensation. On the one hand it has been assumed that the conversion of the world might possibly be achieved by an united and aggressive Church in a single generation. On the other hand we have the cautious reminder of the Bishop of Fond du Lac that God is now visiting the Gentiles to take out of them a people for His name.

I beg leave to suggest that there is a truth imbedded in Christianity which has not yet found place in our conceptions of it, and which makes room for this view of the salvation of but a selected class in this dispensation, and yet removes the objection which so many raise against it, in that it restricts the effective operation of the grace of God in man's salvation to a limited number of the race, and leaves unsatisfied the wide hopes aroused by such promises as that He "will have mercy upon all," and that "as in Adam all die, even so in Christ shall all be made alive, *but "every man in his own order."*

The unknown truth to which I refer is that the human race is an organism in which its successive generations remain linked together in one corporate body of mankind, and from which those whom we call the dead are not severed. The distinctions we make between the dead and the living do not exist in the mind of God, for "all live unto Him." As our lives are woven out of the fabric of those who have gone before us; as we inherit their faults of character and propensities to evil, we take up the battle of life where they laid it down. The "future probation" of the imperfect dead is therefore continued in us. They are interested in our success. Our spiritual triumphs inure to their benefit. "Without us they cannot be made perfect."

All Old Testament promises of future blessing to generations of whom it is declared that they must go down to Sheol under God's judgments for sin, were to be fulfilled to them in this way, through their descendants. The primary promises of redemption through a chosen seed included "all the families of the earth." Of this "all" the dead are by far the major part. Our Lord Christ as "the firstborn from the dead" achieved the supreme triumph over death for all His human brethren. After Him, the Church, which is His body, predestinated to be conformed to His image, "become His associates and channels of His power and grace to all mankind, living and dead." His promise was that the gates of hades should not avail to hold their captive dead against His Church as sharers in His triumphant life. In this progressive and eclectic way the salvation of the race is being achieved. And we see how St. Paul can include in his "hope toward God" even "the resurrection of the unjust" (Acts 24: 15). However long delayed, and to whatever lower order of life they may be restored, they are part of the captives to whom our Lord came to bring deliverance. We discover also the meaning of that "baptism (ὑπὲρ) in behalf of the dead" to which St. Paul refers when he speaks of the hardships which he and his Corinthian converts were called to undergo as sharers in the power of His resurrection.

As to the bearing of all this upon the missionary problem, it is plain that we are not to engage in it with any quixotic hope that the salvation of the Gentiles can be accomplished in one generation. But we can go to them with a fuller and far more hopeful gospel than hitherto. We can preach to them Jesus and the Resurrection as fraught with far richer blessings and wider hopes for themselves and their dead kindred than they have yet imagined. We can seek to gather out from all nations a people prepared for the Lord; and who shall be His chosen vessels of grace and salvation to those who have passed on before them without this knowledge of God and of His divine intervention in their behalf. Most of these nations have had a clearer and stronger view of the identity in interest and destiny between the living and the dead than have we. How can we hope to reach and to hold the Chinese or Japanese with a gospel that makes such severance of interest and of hope between them and their ancestors as has been long current among us? But what could be more stimulating to them than a gospel which calls them to faith in a risen Christ, not merely for their own salvation, but that as a part of His royal priesthood they may become bearers of this great salvation to all their kindred, both dead and living, and take part with Him in those administrations of power and blessing which shall not cease until all enemies are put under His feet, and even the last enemy, death, is destroyed?

Princeton, N. J. LEWIS C. BAKER.

THE BISHOPS IN THE BRITISH PARLIAMENT.

To the Editor of The Living Church:

TO far as a priest in one diocese may presume to criticise the Bishop of another I venture to reply to the letter of the Bishop of Fond du Lac, *re* "The Bishops in the British Parliament."

While the appeal of the Bishop, that the holy sacrifice be offered in this country with the definite intention of the removal of the Bishops from the House of Lords, is being responded to on this side of the Atlantic, a much larger body of equally devout Englishmen of the same type of thought as Bishop Grafton are using the same opportunity with the directly opposite intention. The general opinion amongst Catholic Churchmen in England (and this opinion is shared by a very large number of the opposite school of thought) is, that the Church would be very seriously hindered in every respect should the Dissenters in England, and men of like mind with them, gain their desire, and the Church lose its representation in the persons of the Bishops in the House of Lords, and the inevitable disestablishment result. To my mind it has yet to be proved that, because of their connection with the State, the Bishops in England are in any degree less "holy" or "better" men, that they lack in "independence" and "courage," or that they are not altogether "free to accept and promulgate the faith."

It is right that the daughter Church in America should seek to help the mother Church in England, and that prayers should ascend from the altar in her behalf at this critical time; but would it not be better, instead of offering the holy sacrifice "for the removal of the English Bishops from the House of Peers," that we—who are so far removed from the actual seat of the crisis that we cannot have an altogether clear understanding of the situation in all its bearings—clothe our petitions in words similar to those used in the Prayer Book in the Church of England for "The High Court of Parliament"; that in the crisis through which the Church is passing, "Our most gracious God . . . will be pleased to direct and prosper all their consultations to the advancement of His glory, and the good of His Church; . . . that all things may be so ordered and settled by their endeavors, upon the best and surest foundations, that peace and happiness, truth and justice, religion and piety, may be established among us for all generations. These and all other necessaries, for them, for us, and His whole Church, we humbly beg in the Name and Mediation of Jesus Christ our most blessed Lord and Saviour."

It is interesting to read in this connection a letter written by the Bishop of Truro (England), and appearing in the *Church Times* of February 11th:

> "As to Disestablishment, which I imagine to mean an entire severance of any connection between the Church and State, the de-Christianizing of the State—that is to say, with all the attendant consequences which are not yet realized by those who clamor for such a step to be taken, I do not consider that the question should be discussed by Parliament until there is a definite and precise mandate from the country for such a measure. And if ever such a mandate is given, I consider that Disestablishment would be the greatest calamity which could happen to the State.
>
> "Do the so-called Liberationists ever consider what interpretation our great Eastern dependency, or even China, would place upon such a legislative repudiation of Christianity? . . . As to disendowment, it is again at least a misapplication of terms . . . . for the Church of England has never been endowed by the State, receives no money from the State, and has, indeed, no corporate existence as a body capable of holding property."

I am yours faithfully,

Chambersburg, Pa., March 2, 1910. ALFRED E. RACE.
Rector of Trinity Church.

USE OF UNCTION.

To the Editor of The Living Church:

IN reference to the subject of Holy Unction, may I relate an experience of mine? Several years ago I was taken very suddenly ill with a serious attack of peritonitis. I grew worse and worse, and the appendix became involved. The doctors said that they were

afraid that I could not recover. I realized my condition, and I felt that the end might be near. I had but one wish, and that was to have some priest who believed and understood, to come and hear my confession, and administer Holy Unction and the Holy Communion as a preparation for my last journey. My whole being went up to God in prayer that He would send me such a priest, as there was no one within our reach, and my husband (who is a priest) was so beside himself with grief at my condition that I realized that I could not look to him for any ministration of that kind.

After repeated prayers to God for the help that I wanted in my extremity, I became perfectly quiet and composed, feeling that it was all right—that if my Heavenly Father, who knew so well what His child was suffering, wanted me to have this, He would open the way. All the fear and terror and longing were gone; underneath me were the everlasting arms. After a short time my daughter came quietly into the room, and I heard her say to her father: "Father E——" (he lived in a distant city) "is down stairs, and wants to see you." I said at once: "Oh, send him to me!" Here was the direct answer to my prayer, in a most wonderful way, for no one held or taught the things that I wanted more strongly than he. When he entered the room I told him that God had sent him, and asked him if he would minister to me. "Most assuredly," he said. "I had the same trouble that you have, at one time, and Holy Unction was the most wonderful help to me."

I made my confession, and then he and my husband made preparations for Holy Unction, which was administered in accordance with the ancient custom of the Church. A few hours afterward the doctor came, and after an examination said to the nurse: "Why, what, is the meaning of this change? The patient is better in every way. The abscess has broken and the crisis is over. I came expecting to arrange for an operation, but there is no need of it."

I grew steadily better, with no drawbacks, and was soon perfectly well again. CLARA M. KIDDER.

Asbury Park, N. J., March 5, 1910.

THE COLLECT FOR THE TRANSFIGURATION.

To the Editor of The Living Church:

THE Prayer Book Collect for the Feast of the Transfiguration, which the Rev. Dr. Hodges (LIVING CHURCH, March 5th), finds in the Breviary of the St. Margaret's Sisterhood, 1885, was printed two years before that in the "Book Annexed" to the Report of Prayer Book Revision Committee of 1883; and was doubtless taken from that by the editor of the St. Margaret's book. Mr. De Vries (LIVING CHURCH, February 19th), seems to be right in giving the authorship of it to Dr. Huntington on Bishop Satterlee's authority. The Sarum Collect translated is as follows:

> "O God, who on this day didst reveal from heaven, to the Fathers of both Testaments, Thy Only Begotten Son, transfigured in a wonderful manner; grant unto us, we beseech Thee, that by deeds acceptable unto Thee we may attain unto the perpetual contemplation of His glory, in whom Thou hast testified that Thou, the Father, art well pleased. Through . . . "

In the Sarum Missal there is a beautiful collect that was used on the Feast of the Transfiguration, with an offering of the first fruits of the grape harvest, for a blessing on the new grapes of the season. It is as follows:

> "Bless, O Lord, this fruit of the new grape, which Thou hast vouchsafed to ripen by the dew of heaven, the watering of rain, and calm and quiet seasons, and hast given it to us to be used with thanksgiving. In the name of our Lord Jesus Christ, by whom Thou dost ever create all good things. Who . . . "

In an ancient Martyrology, I find that in some places the season of autumn was held to begin with the Feast of the Transfiguration. The entry translated is: "August 7 (*sic*) Ides. Transfiguration of the Lord. Beginning of autumn. It has one hundred and eleven days"—that is, to the first day on which Advent Sunday can fall.

Utica, N. Y., March 5, 1910. JOHN H. EGAR.

CHRIST is most wonderful in His influence. In His honor the Sabbath was changed and with Him time began anew. The dream of every artist has been to paint His face and the noblest architecture of the world has been dedicated to His name. He glorified the cross, the emblem of shame, and it now appears either in single or double form in the center of every door in every home. The untutored Nazarene has become the center of all literature. If the name of the toiling Carpenter were cut from your public library ninety per cent of the books would be mutilated. What the armies of the greatest nations have failed to do He has accomplished by the love and hope of His glorious message. The mightiest problems that confront us today must be solved by His influence. Labor and capital can never be reconciled by law. The day is dawning when they will meet as brothers through the influence of His teaching. Better than single tax is the simple honesty of His gospel. Reciprocity is only a foretaste of the brotherhood of man. The hope of a better day is centered in the One who lived in a day long since gone. The need of the twentieth century is a message told by a crucified Jew.—REV. BRUCE BROWN, in *The Christian Century*.

Literary

RELIGIOUS.

The New Schaff-Herzog Encyclopedia of Religious Knowledge. Edited by Samuel Macauley Jackson, D.D., LL.D., assisted by others. Volume V. Goar—Innocent. New York: Funk & Wagnalls Co. 1909.

We have sufficiently described this useful work in noticing the previous volumes; and we see no reason to change our estimate of its merits and limitations. As a mine of information it is very useful; as a guide in matters which require a Catholic standpoint to judge rightly, we cannot recommend it.

Among the more important articles in this volume may be mentioned "God," by C. A. Beckwith; "Gospel and Gospels," by Henry S. Nash; "Hexateuch," by H. L. Strack (modern view) and by John D. Davis (cónservative view); "Huguenots," by Eugen Lachenmann; "Huss, John, Hussites," by J. Loserth; "Hymnology," by George W. Gilmore (his statement that this Church issued official hymnals in 1789, 1808, and 1826, ought to be brought up to date); "Idealism" by C. A. B.; and "Immortality," by G. Runze (with added note on recent Psychical Research, by C. A. B.) FRANCIS J. HALL.

Authority in Religion. By the Rev. J. H. Leckie. Imp. by Charles Scribner's Sons.

The value of this work as a disquisition on the actual necessity of authority in religion is not to be too highly quoted. The author deals very conclusively with the efforts to do without authority which religious history exhibits, and shows the result of the same to have been the establishment of new authorities. When, however, he comes to deal with the authority of the Church, he leaves the reader disappointed and unsatisfied. Too much is made of the subjective side of authority, and the author often confuses the response of authority with the thing itself.

Authority which merely suggests a guide for the mind and conscience is not religious authority. Such is the authority of savants and specialists. Religious authority cannot derive its value from the effect it has on a given man, nor be estimated on that basis. Doctrine and moral code are alike given to men to be taken or left. It is obvious that in themselves they are the same after either. Thus the Church is not a guide in doctrine because she has proclaimed the truth in a given demonstrable instance, but because she is a truth-proclaiming institution whether a man will hear or forbear. And the same must be true of every form of religious authority which a given man establishes for himself or finds established for him. The author brings the matter within the vicious circle where nothing can be proved. As well attempt to prove the right of the civil law from the behaviour of citizens.

Further, the author distinguishes between the Church's office as a witness to the Christian consciousness and her office as a definer of doctrine. The former he considers the real function of her religious authority. This distinction is much less real than he imagines. Dogma, as the Church defines it, is the witness of the Christian consciousness. The process by which the Church's definitions became ecumenical is nothing less than the recording of that consciousness and checking dogma by it. Even the Roman or Protestant notion of authority must yield to this process, though it regard dogma as a record to be checked always to date.

One is bound to say that the author has confused his subject. He has begun fairly to state the inevitable necessity of authority and has drifted off into a sort of analytical history of the appeal that authority has made to mankind. FREDERICK S. PENFOLD.

The Healthful Spirit. By Herbert N. Bate. With an introduction by the Bishop of London. Longmans, Green & Co. Price, 90 cents.

This is a devotional treatise on some of the collects from the Book of Common Prayer. The Bishop of London speaks of it in his Introduction as "a thoroughly sane and healthy book." This judgment is true. There is a healthful spirit about it which is very attractive. The author seems to have a calm and sensible view of our religion, which commends it to all right-minded people. There are several very striking epigrams in the chapter on the Household of God. Here is one:

"What matters most in the ordering of worship: the past or the present; antiquarian principle or edification? Let all that really edifies be done. All the antiquaries on either side cannot discover a more radically Christian basis than that on which to settle, for instance, the question of incense or that of extempore prayer." "Devotion cannot yield to historical research as to a court of final appeal."

He is equally clear in his judgment of Sunday amusements, and his brief discussion of so called Christian Science is admirable. Here is a strong point: "The world's sin is too heavy to be lifted by those who have no better gospel than to declare it unreal; nor as a

matter of fact have they ever attempted to lift it . . . The Christian who knows that disease is as real as health, pain as real as pleasure—convinced though he may be that the reality of all these things is but relative—is more likely to help his suffering neighbors than he to whom health and pleasure are real, but pain and disease are a monstrous and culpable illusion." All who read this book will find it stimulating and very attractive. F. A. SANBORN.

ON THE BIBLE.

Essays in Pentateuchal Criticism. By Harold M. Wiener, M.A., LL.B. Oberlin, Ohio: Bibliotheca Sacra Co. Price, $1.50 postpaid.

The author of this volume is an English barrister, and a hyper-conservative in his views regarding the age, authorship, and composition of the Books of Moses. Mr. Wiener's estimate of the higher critical scholars is decidedly low, for he affirms "they rarely succeed in making an accurate statement on any subject that has a bearing on their main hypothesis. Indeed, if accuracy, care, thoroughness, impartiality be essential elements in scholarship, these men are not scholars." The leading points of Pentateuchal theory as set forth and expounded in the *Oxford Hexateuch*, edited by Carpenter and Battersby, and in the volumes of the International Critical Commentary by Drs. Gray and Driver, are subjected to minute examination by Mr. Wiener. The theory of the composite character of the Pentateuch he sets aside as untenable. With lawyer-like development of detail he defends his own thesis—the integrity of the Books of Moses—and, lawyer-like, he underrates the strength of his opponents' counter thesis.

Those who may be looking for a clear, plain, and not too technical presentation of the grounds of opposition to the higher critical theories of the Pentateuch will find Mr. Wiener's volume admirably suited to their wants. The book is unusually attractive in appearance and make-up. The print is clear, the margins wide, and an index of passages and other subjects is included. In fine, we may characterize Mr. Wiener's work as a good summary of the arguments for the integrity and unity of the Mosaic Books and a complete setting aside of the counter theories maintained by the Old Testament critics.

Old Testament History and Literature. By the Rev. B. H. Alford, late Vicar of St. Luke's, Nutford Place, London. Pp. xix-318. London and New York: Longmans, Green & Co. 1910.

In this readable book the author has popularized the latest so-called results of the Higher Criticism. His plan is good. Mr. Alford sets out to relate the history of the Jews and to correlate with that history the literature of the people. Thus every product of the literature is treated in connection with the period to which the author would refer it. In carrying out this plan, our writer has chosen to accept the more extreme critical views.

We note, however, a slight inconsistency. While preferring the critical to the conservative views with regard to the Old Testament Scriptures, the author accepts, without apparent hesitation, the story of the translation of the Hebrew Old Testament into Greek by seventy-two Jewish elders sent from Jerusalem, in the days of Ptolemy Philadelphus, as related by Josephus. The concluding chapters form the best portion of the book, notably those dealing with the Maccabaean period. In the last chapter of the book, the author sums up "The Development of Religious Thought"; and from the views he there expresses we must most emphatically dissent. F. C. H. W.

IN CONNECTION with *Devotional Hours with the Bible: The Gospel of Matthew*, by Dr. J. R. Miller, the publishers, in their announcement, point out that it has a special timeliness because the International Sunday School Lessons are on St. Matthew this year. Be that as it may, a devout book like this is always a help to many souls. It is not in the least critical, it is not very original or especially penetrating, but we fancy the "average man"—or woman—will find here a religious spirit and practical suggestion. [Hodder & Stoughton, price $1.25.]

One of our own clergy, the Rev. D. L. Ferris, associate rector of Calvary Church, Pittsburgh, is the author of *Meditations in the Gospel According to St. Mark.* It consists of brief addresses, the outgrowth, as he tells us, of his own meditations, expanded to meet the needs of a Bible class, and now given to a wider public. They are short enough for busy people, pointed enough to penetrate the heart of the ordinary reader, and well calculated to bring home to the modern man the real lessons of the Life and work portrayed by St. Mark. We hope many will use them. [Published by the author.]

DEVOTIONAL.

In *The Garden of God*, by Rev Jesse Brett, we have another of those attractive books of mystical interpretation such as the author has written before, this being founded on some verses of the Song of Solomon. The substance of the book has been used in Retreats for Religious; and the appeal is to those who have gone quite a distance in the Way of Perfection. Ordinary, every day Christians would be perplexed by it, but those who are sufficiently prepared will find great spiritual help in the work. [Longmans, Green & Co.]

PRAYER TO USE BEFORE SERVICE.

Our Father, help me while I pray,
To keep my thoughts on what I say,
To sing Thy praise with heart and voice
And in Thy Bible's truth rejoice.

Be with Thy ministers alway
And help them as they preach and pray;
Accept the offerings that we make,
And bless us all for Jesus' sake. Amen.

M. T. Patterson.

ST. PATRICK, THE APOSTLE OF IRELAND.

BY MARY G. MEDCALF.

THE patron saint of England is St. George, who is said to have fought with a dragon and done other wonderful things, but beyond the fact that he existed real history can tell us little about him.

St. Andrew is the patron saint of Scotland. He is said to have been put to death on a diagonal cross, and therefore the national flag of Scotland, which is a part of the Union Jack, is a white diagonal cross on a blue ground. St. Andrew was one of the apostles of our Lord, but nothing more is known with any certainty beyond what is mentioned in the New Testament.

It is quite different with St. Patrick, the patron saint of Ireland.

He is a historical character. His story is a most interesting one, and in some points reminds us of the story of Joseph in the book of Genesis.

The Romans were masters of Britain, we know, during the second, third, and fourth centuries of our Christian era. During that time Christianity was introduced and many of the British people became followers of our Lord. The Roman dominions extended as far north as the rivers Forth and Clyde. There was a great wall built by the Romans between the Firths of Forth and Clyde. At the western end of that wall on the Firth of Clyde, where the town of Dumbarton now stands, was a strong fortress, and close by was a little town called Bannavem.* On a small farm here dwelt a Christian family. The head of the family was a presbyter named Potitus. His son's name was Calpurnius. Calpurnius was a deacon of the Church and also occupied a high position in his native place. He was what we would call a town councillor. The Romans called the town councils *decurions*, and Calpurnius was a *decurio*, or member of the *decurion*. Potitus and Calpurnius came of a noble family and were much respected.

Calpurnius had a son, a boy of about 14 or 15 at the time our story opens. His British or Keltic name was Succoth, but like his father and grandfather he had a Roman name also, and his Roman name was Patricius, which means noble. Patricius was carefully taught and trained in the Christian faith by his father and grandfather, but he was just a light-hearted, happy boy who did not trouble himself much about religion. Yet what he learned must have made a deep impression on his mind, because it all came back to him afterwards when far away from home and friends.

The years of boyhood passed away in this peaceful Christian home until one day a dreadful thing happened. Ireland was then a savage country peopled by wild heathen tribes, who were a source of terror to their neighbors in Britain. Pirate ships with fierce warriors on board used to sail out from the coast of Antrim and plunder the opposite shores of Scotland. They used to land and lay waste the country and steal all they could, and take people captive in order to sell them as slaves. On one of these expeditions they landed at Bannavem and captured a number of people, among whom was the boy Patricius.

Life became then very different for our hero, whom we shall call, for shortness, Patrick. He was sold to an Irish chieftain named Milchu and was set to tend sheep and cattle in the fields. We know the very place where Patrick lived as a slave. It is five miles from the present town of Ballymena in County Antrim and close to the high mountain Slemish.

Now you see how the story of Patrick is like that of Joseph. Joseph was a boy of 17 when he was taken away from his fond old father and sold into Egypt. Patrick was not 16 when he was taken captive. There is another likeness. God's Providence destined Joseph to bring a great blessing to Egypt, the land of his captivity. Patrick, in like manner, was the means of bringing to Ireland the greatest blessing and benefit possible—that is,

* I have followed the majority of critics in placing the site of Bannavem near Dumbarton on the Clyde.

the knowledge of the true God and the good news of His Son.

He was only a slave boy. But as he tended his master's flocks and herds his thoughts went back to the holy lessons he had learned in childhood, and he often spent hours in prayer on the mountain side. He saw all the people around him living in heathen darkness and superstition, and the wish grew up in his heart to be able some day to teach them the truth about God.

At last, after six years, when Patrick was 22 years of age, he contrived to make his escape to the coast. There he found a ship whose captain, though at first unwilling, afterwards consented to take him on board. The ship was going to France. After a three days' voyage they landed and journeyed for twenty-eight days through a desert country, as the south of France was then. At length the fugitive found a home and refuge with Martin, Bishop of Tours.

Here Patrick spent some years studying and preparing for the work of a missionary. During that time he went to see his relatives in Britain. They earnestly entreated him to give up the idea of returning to Ireland. But Patrick could not be moved from his purpose, because he felt that God was calling him. About this time also he had a dream in which he heard voices from Ireland saying "We entreat thee, holy youth, to come and walk still among us."

At last all the difficulties were overcome and Patrick set out with some companions on his mission to Ireland. This happened somewhere about the year 400 A. D. that is, nearly 200 years before the Roman monk Augustine landed in Kent.

After landing in Strangford Lough, Patrick preached in County Down and his first convert was a chief named Dichu. Then he went further north into County Antrim in the hope of meeting his old master Milchu. But, greatly to Patrick's sorrow, Milchu would not listen to the message of the Gospel. He remained a heathen until his death, but his brother Gussacht was converted and baptized and afterwards became a Bishop.

Patrick knew that if he could win the kings and chiefs to the faith of Christ it would be much easier to gather in the people. So he resolved to approach the high king, or Ard-Righ, of Ireland in his royal seat at Tara.

It was spring time and Easter was at hand. Laeghaire (Leary) the king had given orders that no fires were to be lighted because it was the eve of a heathen festival. Patrick set the king's command at defiance and in full view of Tara lighted bonfires in honor of the feast of Easter, when Christ, the True Light of the world and Sun of Righteousness, rose from the dead. Laeghaire was filled with rage against the daring stranger who had disobeyed his command. He sent his Druid priests and magicians to kill him. As they approached, St. Patrick and his followers were singing the 68th Psalm, "Let God arise and let His enemies be scattered." Then came a great darkness and earthquake and Laeghaire's people were so frightened that they ran away. Afterwards Laeghaire consented to receive and hear Patrick, and the king was filled with awe at the tall, stately form and the noble and dignified bearing of the saint. He allowed his people to listen to the words of Patrick, with the result that the king's brother Conall and a number of the people became Christians and were baptized.

St. Patrick never left Ireland again. He gave himself up completely to the country and became its apostle. There are many stories told about his work in Ireland in which falsehood is sometimes mingled with truth. But it is quite certain that he met with remarkable success as a missionary. The people listened to him willingly and followed his teaching. He founded churches in Armagh, Meath, Antrim, and many other places. For over fifty years he went about from place to place in Ireland preaching and baptizing, and he ordained Bishops and clergy to take care of his converts. Before he died Christianity had spread over the greater part of the island. Afterwards many Irish Christians became themselves in turn missionaries to the Picts in Scotland and the Anglo-Saxons in England.

It is said that one day Patrick was trying to explain the doctrine of the Holy Trinity, and he took up a little three-leaved plant, called the shamrock, and used it as an illustration of the Three in One. That is the reason why the shamrock is the national emblem of Ireland, as the rose is of England and the thistle of Scotland.

The Irish people are very proud of St. Patrick and all bodies of Christians in the land unite in doing honor to his memory. On St. Patrick's Day, which is the 17th of March, you would hardly meet a person in Ireland who was not wearing the shamrock in honor of the man who brought the Gospel to Ireland. Services are held in the churches and the day is kept as a general holiday.

WAITING FOR DEAD MEN'S SHOES.

By Roland Ringwalt.

IT is a phrase with a contemptuous sound. The idler, who lounges from the club-room to the summer hotel, from the card table to the yacht's deck, who never works or studies, but can always raise money because his rich father or uncle has had a paralytic stroke, is said to wait for dead man's shoes, and to deserve to go barefoot. Such a man prefers to describe himself by saying that he has "expectations," but no one has any expectations that the skim milk of his blood will be stirred to honorable action. He does not want money to help him do something, he merely waits for it as a means of not doing anything—at least anything worth doing.

But the phrase can be used in a manly sense. Each year boys of energy and courage enter West Point and Annapolis, knowing that the routine of the army and navy includes long drills, vexatious delays, innumerable humdrum experiences. There is so much of the treadmill about it that no high spirited lad could endure it except for the hope of promotion to higher and higher grades. Hopes of promotion are largely dependent on the death or retirement of superior officers. The salt that helps the army and navy in time of peace from decaying is the fierce determination of lieutenants that they will be ready for the captaincies that may come to them, the resolution of captains that they will be ready at any moment to hoist an admiral's flag. War has its glorious possibilities, exploration holds out a chance of fame, there are posts of scientific distinction, and juniors are daily preparing themselves to do the work from which seniors may be called by the inexorable summons that no government can forestall or delay.

This process is as constant and invariable in all ranks of life as it is in the army and navy. It is not so palpable to anybody because in peaceful occupations men do not, as a rule, carry distinguishing marks on their shoulders. But in the factory there is a grimy and greasy young fellow who is already more than half fit to be superintendent; among the railroad employes there is somebody who stands an excellent chance of being the next yardmaster; in the county court there is a studious lawyer who ought to be the next judge. Some must die, others must be fit to do their work; the work must be done, hence the man alert and reflective prepares for what may be, as crown princes meditate on their policies, should they reach the throne. If the history of any great corporation were closely studied it would probably show that the law of promotion consequent on death is almost as powerful in its annals as in those of the army.

Broad acres and bank deposits naturally descend from father to son, from mother to daughter. Other assets depend quite as much on the heir as on the testator. It behooves a young man whose father is trusted and respected by a village or a countryside to ask "Am I following in my father's footsteps? If he died would his clients or patients, his neighbors or tenants look on me as they now regard him?" Of course the man of 25 cannot instantly bound into the experiences and and maturity of the man of 50. Nevertheless there are cases wherein the son by his unfeigned reverence for his father and his studious courtesy to his father's friends, can make an excellent impression. All feel that they behold a fine chip from the sturdy old block; that the father's death will not bring any sudden or silly alteration of affairs. There are houses which no one can enter without admiring the stately dignity of the matron who conducts the affairs of the household, and the developing graces of the daughter, who is worthy to be and is her mother's confidant. If the cry that "The king is dead" is followed by the shout "Long live the king" there are families in which no proclamation is necessary. We know that the shoes of the dead will be worthily worn.

Just as surely as rivals are thronging into all occupations are veterans dropping out of them. At any moment death may create a vacancy, and somebody must fill it. The man who at this moment is doing anything very well is probably fit to go at least one round higher on the ladder. He ought to be ready, for the call may sound in the second or the third watch. In a high, not a low, sense, a manly, not an effeminate, sense, should we interpret the phrase "Dead men's shoes."

Let us not deny but confess that we are strangers on the earth, travellers to a far distant home, where are our kindred, and heart, and treasure. Our citizenship is in heaven. Our possessions lie far beyond the reach of rust, and moth and fire, and thieves, and revolutions. "The pilgrim spirit is the pulse of the soul."—*The Lutheran.*

Church Kalendar

Mar. 6—Fourth Sunday (Mid-Lent) in Lent.
" 13—Fifth Sunday (Passion) in Lent.
" 20—Sunday (Palm) before Easter.
" 21—Monday before Easter. Fast.
" 22—Tuesday before Easter. Fast.
" 23—Wednesday before Easter. Fast.
" 24—Maundy Thursday. Fast.
" 25—Good Friday. Fast.
" 26—Easter Even. Fast.
" 27—Easter Day.
" 28—Monday in Easter.
" 29—Tuesday in Easter.

KALENDAR OF COMING EVENTS.

April 12—Louisiana Diocesan Convention.
" 13—Massachusetts Diocesan Convention.
" 19—Mississippi Diocesan Convention.
" 19—Conv. Miss. Dist. of New Mexico.
" 20—Western Mass. Diocesan Convention.
" 20—Conv. Miss. Dist. of Arizona.

Personal Mention

THE Rev. E. H. J. ANDREWS has resigned the rectorship of Trinity Church, Florence, Ala.

THE future address of the Rev. W. H. MORRISON will be Northport, Long Island, N. Y.

THE Rev. D. E. S. PERRY, D.D., rector of the Church of the Ascension, Bradford, Pa., has received an unanimous call to become the rector of Trinity Church, New Castle, Pa.

THE Rev. WILLIAM H. WATTS, formerly curate at Christ Church, East Orange, N. J., has become curate at St. Paul's Church, Paterson, N. J. (diocese of Newark), in succession to the Rev. Thomas A. Hyde, now rector of St. Mary's Church, Jersey City.

THE Rev. CHARLES F. WESTMAN, rector of St. John's parish, Mt. Pleasant, Mich., has accepted a call to Emmanuel Church, Petoskey, Mich. He enters on his new work on Palm Sunday.

DIED.

ADAMS.—Entered into rest, February 16, 1910, MARY E. widow of Charles T. ADAMS, and daughter of the late Joseph W. and Mary E. Throckmorton.

"There remaineth therefore a rest for the people of God."

KEECH.—At his home in Washington, D. C., on January 29, 1910, at the age of 77 years, THOMAS A. R. KEECH, M.D., son of the late Rev. John Reeder and Susan Pleasance Keech, Harford county, Md. The funeral service was held at St. Mark's Church, Washington, D. C., January 31st, and the interment was in the little churchyard at Beltsville, Md.

MORRIS.—On Sunday morning, February 27, 1910, in Louisville, Ky., JOHN HITE MORTON MORRIS, aged 78 years.

POOLE.—At Faribault, Minn., February 22, 1910, MARIA EDNA, wife of the Rev. Professor Charles A. POOLE, S.T.D., and daughter of the Rev. John Steinfort Kedney, D.D.

WEIR.—Entered into life, at the residence of her nephew, Robert R. Chadwick, Cohoes, N. Y., Mrs. ANNA CHADWICK WEIR, widow of Robert Weir, on Wednesday, February 23d, 1910, in the 76th year of her age. The burial was from St. John's Church on February 26th, and the interment was in Oakwood cemetery, Troy, N. Y.

MEMORIALS.

MISS LUCILLE GOODMAN,

1832—1910.

At a meeting of the Woman's Auxiliary and St. Martha's Guild in the old parish of Grace Church, Galena, Ill., the following resolution was passed:

Resolved, That in the death of Miss Goodman, who for fifty-five years gave steadfast, loving service to the work of the Master in this parish, not only the Church but the whole community has suffered a distinct loss.

Miss Goodman came to Galena a girl of twenty-three, to take charge of a widowed uncle's home—a girl in years, but a woman in quiet dignity and other qualities that soon won love and honor. A fine, cultivated intellect, a character of singular purity and uprightness, and a loving, generous heart made her beautiful life an inspiration to all who came within its quiet influence. She loved the Church of her fathers and all her blessed ways with an intelligent enthusiasm that were followed from girlhood to old age, and through all the years she gave unstintingly of time, devotion, and all she had in her service. But it was *what she was*, even more than what she did, that made her noble life a benediction to us all. We give thanks to God for the blessing of her presence with us through all these years, and for the beautiful memory and example she has left with us. We convey our sorrowing sympathy to all the members of her family.

ALICE BARBARA STAHL,
Secretary, W. A., Grace Parish.

THOMAS A. R. KEECH, M.D.

The death, after a few days' illness, of THOMAS A. R. KEECH, M.D., the oldest practioner of medicine in the District of Columbia, causes much sorrow and a great loss to his patients and friends. To know him was to love him and to have him for one's physician was a great privilege, and we should thank God for his loyal, unselfish, Christian life. I convey the tenderest sympathy to his bereaved wife, son, and two daughters.

"Grant him, O Lord, eternal rest."

C. L. J.

MRS. ROBERT WEIR.

MRS. ROBERT WEIR (Anna Chadwick), who died at Cohoes, February 24th, was a devoted member of the Church, serving many years in the choir, the Sunday school, as Directress of St. Agnes Guild, and a leader in every good work.

In this connection, it is impossible to think of her apart from her husband; for they exemplified the happiness of a perfectly congenial marriage.

Fitted by nature and education to add distinction to any social circle, interested in music, art, and literature, yet unworldliness was the keynote of their characters, and the claims of religion were paramount to every other. After a union of forty-three years, Mr. Weir's death in 1905 separated them for a little while; but we rejoice now to think of them together in the land where those who are admitted go not out again forever.

E. F. W.

CLASSIFIED NOTICES AND ADVERTISEMENTS.

Death notices are inserted free. Memorial matter, 2 cents per word. Marriage Notices, $1.00 each. Classified advertisements, wants, business notices, etc., 2 cents per word.

Persons desiring high-class employment or high-class employees; clergymen in search of suitable work, and parishes desiring suitable rectors, choirmasters, etc.; persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

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POSITION wanted as chaplain of a school. Successful field worker. Able to take charge of the books and business. Or would accept a parish. Address: SCHOOL, care LIVING CHURCH, Milwaukee.

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The Gospel of the Kingdom; or, *The Sermon on the Mount*, Considered in the Light of Contemporary Jewish Thought and Ideals. By H. E. Savage, D.D., Dean of Lichfield. Price $3.50.

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A Fool There Was. By Porter Emerson Browne. Illustrated by Edmund Magrath and W. W. Fawcett. Price $1.25.

The Climax. By George C. Jenks, From the Celebrated Play of the Same Name by Edward Locke. Illustrated by W. W. Fawcett.

PAMPHLETS.

Memorial of the Three Hours' Agony of Our Blessed Redeemer upon the Cross. A Devotion for Good Friday, with appropriate Hymns, Psalms, and Prayers. Compiled by Rt. Rev. Nathaniel S. Thomas, S.T.D., Bishop of Wyoming. [Published by George W. Jacobs & Co., Philadelphia.]

The Crucifixion. Michael Angelo. [Published by George W. Jacobs & Co., Philadelphia.] Price 3 cents each, $2.00 per hundred.

Condensed Report of Trinity's Tenements. A Report on the condition of all residence buildings owned and controlled by Trinity Church, as found on inspections from June 24 to October 12, 1909. Made for the Tenement House Committee of the Charity Organization Society of the City of New York.

FROM CHURCH TO POLICE-STATION.

THE MUNICIPAL buildings of the corporation of Dover, England, are absolutely unique. They were built in King John's reign as a hospital for continental pilgrims on their long journey to Canterbury Cathedral. Later on King Henry III. added a chapel, the remains of which now form the Court Hall, while the ground floor is used as a police-station after having done service as a prison. The old place has been through many vicissitudes. After having been a sacred building it was used as a victualling store for the navy, then it changed hands and became a brewhouse and bakehouse. Subsequently it was purchased by the Dover corporation, who restored it. What was once the hospital now contains many portraits of notable men and stacks of arms and suits of armor. The magnificent stained glass windows in the Maison Dieu Hall were designed by Sir Edward Poynter, the president of the Royal Academy.

CHRIST'S LOWLY, quiet workers unconsciously bless the world. They come out every morning from the presence of God, and go to their business or their household work. And all day long they toil, they drop gentle words from their lips, and scatter little seeds of kindness about them, and to-morrow flowers of God spring up in the dusty streets of earth, and along the hard path of toil on which their feet tread. More than once, in the Scriptures, the lives of God's people in the world are compared in their influence to the dew. It falls silently and imperceptibly. It makes no noise; no one hears it dropping, but it covers the leaves with clusters of pearls.—*Selected.*

SLOWLY throughout all the universe that temple of God is being built. Wherever in any world a soul by free-willed obedience catches the fire of God's likeness, it is set into the growing walls, a living stone. When, in your hard fight, in your tiresome drudgery, or in your terrible temptation, you catch the purpose of your being and give yourself to God and so give Him the chance to give Himself to you, your life, a living stone, is taken up and set into that growing wall. Whenever souls are being tried and ripened in whatever commonplace and homely ways, there God is hewing out the pillars for His temple. O, if the stone can only have some vision of the temple of which it is to be a part forever, what patience must fill it as it feels the blows of the hammer and knows that success for it is simply to let itself be wrought into what shape the Master wills!—PHILLIPS BROOKS.

The Church at Work

TWO CHURCHES CONSECRATED.

ST. JAMES' CHURCH, Quitman, Ga., was consecrated on Tuesday, February 15th, by the Bishop of the diocese, assisted by the Rev. Gerald A. Cornell, rector of St. Thomas' Church, Thomasville, and the Rev. Harris B. Thomas, priest in charge of St. James. The Bishop and clergy were met at the door of the church by Mr. R. W. Chenoweth and Mr. Fonder and proceeded to the chancel, reading alternately the psalm in the service of Consecration. The instrument of donation was read by Mr. Chenoweth. Bishop Reese preached the sermon, which was strong and impressive and brought out the Church's teaching in her rites and ceremonies.

ON SUNDAY, February 20th, Christ Church, Bastrop, La. (Rev. J. H. S. Dixon, rector), was consecrated by the Bishop of the diocese. The altar was beautiful in its white and gold hangings, the work of the young people's chancel guild. Among the memorial gifts were a solid brass processional cross in memory of Mr. Turpen and chancel furniture by Mr. E. F. Gladney. During the two years' incumbency of the present rector the parish has paid off a heavy debt, put in an electric plant, formed several guilds, and to-day is in a flourishing condition.

PITTSBURGH CONFERENCE OF LAYMEN.

CHURCH LAYMEN in eighty cities, most of them after considering them in local conferences, sent to the Laymen's Church Extension Conference which was held in Pittsburgh on February 25th-27th, as briefly noted in these columns last week, propositions and suggestions concerning volunteer work for missions by Church laymen. There attended the Conference thirty laymen representing all of the Laymen's Missionary Leagues and Seabury Societies, besides as many more Pittsburgh laymen representing local work. There were also present some laymen from cities in which no work has yet been started, besides a number of the clergy, among them Bishop Whitehead of Pittsburgh, Bishop Talbot of Bethlehem, the Rev. Dr. A. B. Kinsolving of Baltimore, the Rev. Dr. J. Sanders Reed of Philadelphia, Mr. Hubert Carleton of the Brotherhood, and the Rev. F. J. Mallett of the Mission Preachers Band.

The annual meeting of the Laymen's League of Pittsburgh was held in St. Peter's parish house on the opening evening, following a service in St. Peter's Church. The league, the oldest of all, observed its twenty-first birthday. Among the laymen present was Mr. Richard Corfield, who came years ago from Durham and told Bishop Whitehead of lay work in England. It was shown that from Durham the work started in Pittsburgh, from there in Buffalo, and from these two it has spread to New York, Louisville, Baltimore, and about a dozen other cities. Pittsburg laymen are now taking about 1,300 services a year. Baptisms and confirmations read like the records of some of the smaller dioceses, while the cost per communicant is lower than almost all other records.

On Saturday three conferences were held, and all without formal addresses. There was an early celebration of the Holy Communion in Calvary Church on Sunday morning, followed at 11 by the annual service of the Pittsburgh League, when thirty men were licensed for the year by the Bishop, after presentation by the chaplain of the league, the Rev. Robert N. Meade. The annual sermon was preached by the Rev. Dr. A. B. Kinsolving of Baltimore. The sermon recounted the history of lay effort, its remarkable achievements for the Church and for missions, and pointed out many needs remaining to be met.

Every seat in the Church of the Ascension had an occupant on Sunday afternoon, when Bishop Talbot and Mr. Thomas Nelson Page spoke on the work and duty of laymen. Both rejoiced at the larger lay vision of the moment, and both pointed out the need for definite plans if the larger interest is to come to tangible results. Bishop Talbot emphasized the giving of the individual himself, and Mr. Page talked plainly of the meagre money gifts which laymen have been making. The conference closed with the service at night in Trinity Church, the speaker being the Rev. Dr. Kinsolving.

At the conference on Saturday, appeals were presented from sixteen Bishops and laymen of twenty-two cities, some of them organized, to give them propositions and suggestions for missionary work by laymen, and if possible, to send deputations of laymen to show them how to begin. These appeals came from Massachusetts, South Carolina, Kansas, and most of the dioceses between. The conference made specific recommendations to the number of eight, and authorized their publication as soon as possible. It also took steps to provide that at least one layman may respond to some part of the more than twenty appeals for conferences.

Among the recommendations were these: 1. The coördination of laymen's organizations, sacrificing the work of none of them, but placing them in greater measure at the service of Bishop, archdeacons, and rectors for extension work. Where there are no such organizations, laymen were urged to form such, to have centers in cities but to include districts surrounding those cities, so that all parts of a diocese may be covered. 2. The group plan in parishes, a plan that is being rapidly adopted and proving remarkably successful. It gives laymen specific tasks, and works for the whole task of parish support, diocesan extension, and world evangelization. 3. The holding of annual Church conferences in each district to check up achievement and make new plans.

Schools to train laymen were proposed, with a body of trained educators to go from city to city, but especially to be at the service of the missionary districts, the summer conferences, and these schools. The localization of missionary literature was commended, a plea was made for more summer conferences, and the new Executive committee was instructed to confer with local Cincinnati committees relative to the holding, during the General Convention next October, of a laymen's missionary meeting on one evening; and on a succession of days, at convenient hours, a series of conferences to give information concerning volunteer extension work by laymen.

Upon invitation of Bishop Harding and three Washington laymen who were present, it was decided to hold the next Laymen's Extension Conference in Washington immediately following the close of the General Convention, or perhaps early in November. Bishop Harding contemplates a local Laymen's Conference at that time, and the general one will be held in connection with it. An executive committee of the Church Laymen's Union, to serve until that meeting, was named as follows: Mr. Thomas Nelson Page, Washington; Mr. Eugene M. Camp and Mr. John A. Ely, New York; Mr. William McClellan, Newark, and Mr. B. Meredith Langstaff, Long Island.

Several speakers during the Pittsburgh Conference, the first of its kind to be held, explained the special lines sought to be followed and fostered, and wherein the Church Laymen's Union and its affiliated organizations differ from all others. These explanations were: 1. The appeal is to young men; that they fit themselves for personal work during spare hours, such work to be for missions in the two parts of men and money. The union is therefore unlike the Laymen's Missionary Movement, whose leaders say it is to reach the mature men of the Church. 2. The work is material—the buying of land, the raising of money, the education of leaders, the trying out of new plans, the creation of public sentiment. It is therefore unlike the Brotherhood, both rules of which relate to spiritual tasks. 3. The effort is to improve missionary methods; the bringing to the service of the Gospel, whether in parish, diocese, or foreign field, the same business practices that make commerce, transportation, the professions, in America lead all the world.

PAROCHIAL MISSIONS.

THE LITTLE New England town of Keene, N. H., has been through an experience not anticipated by the forefathers. Congregationalism was the established religion of the town by law from 1753 to 1819, and fifty-two years ago the American Church timidly but hopefully advanced its banner by sending a priest. In 1864 a fine stone church was built, and since that date the rectorships, some ten in succession, have closed with generally a substantial gain. The cautious and thrifty citizens of the Granite state are willing to give the Church a place in their affections after due and prolonged trial, and three years ago they contributed a confirmation class of 52. Advance leads to advance, and this year there has been a total attendance, notwithstanding three heavy snowstorms and a temperature twice of 20 degrees below zero, of 5,000 at a mission from Ash Wednesday to the Third Sunday in Lent. The population of the town is 10,000. The missioners were the Bishop of Quincy, the Bishop Coadjutor of New Hampshire, and the Rev. Charles Mercer Hall of Kingston, N. Y. The great success of the mission was due to the harmony of the workers, their conspicuously varied gifts, their directness, positiveness, and care to avoid giving offense. They won all hearts, and many who before knew little or nothing and cared little for the Church have now become her firm friends. There was a deep stir made amongst the indifferent of the parish. The children's mission was a great and happy feature where Mr. Hall's gifts and skill were seen in most winning and effective force. Many converts were made among the hesitating and careless, many sorrows were healed, and many families were restored to happiness and a life in Christ. The parish was united from the first in hard and loyal work for the mission and gained incalculably from the knowledge that the powerful and resourceful mission leaders were Bishops of the Church. Hundreds of people expressed their delight with the mission and their regret at its closing, and an unprecedented free-will thank-offering demonstrated the wide and deep good which the work has accomplished. One of the daily attendants was the old *rector emeritus*, who first came to reside and build the church, who has lived to 91 years

of age to see the realization of his labors and hopes.

An exceedingly interesting mission, with a good attendance every evening and at the early celebrations of the Holy Communion, has just been concluded in St. Paul's mission, Logan, Ohio. The missioner was the Rev. Joseph H. Dodshon, Archdeacon of Columbus, assisted by the Rev. Alfred W. Buckland, general missionary of the Hocking Valley. Archdeacon Dodshon is well qualified for this special work of the Church. A very interesting feature of this mission was the opportunity taken of the question box, which was placed at the door of the church every night, by not only members of the Church but by members of the various denominations of the town. Much spiritual benefit is the result of this mission, shown by the resolution cards returned at the closing service. The Archdeacon has been asked to return, but on account of pressing engagements elsewhere will not be able to do so.

GREAT MISSIONARY MEETING IN CLEVELAND.

On the evening of St. Matthias' Day there was held in the Cathedral Hall, Cleveland, one of the largest and most enthusiastic missionary meetings of men ever assembled in the entire history of the Middle West, some 400 being present. Almost every parish and mission in and around Cleveland was represented, several of the men coming from towns nearly fifty miles distant. It was technically the Church's gathering of men occasioned by the Cleveland convention of the Laymen's Missionary Movement of October last, which then coincided with the festal observance of Bishop Leonard's twentieth anniversary in the Ohio episcopate. It was found impracticable last October to rally the Churchmen of the city for an adequate missionary meeting at that time, and as it resulted, these were distinct advantages in postponing the date until February 24th. For nearly a month a vigorous canvass among Cleveland's Churchmen was made by a committee of fifteen or twenty "key-men," under the leadership of Dean DuMoulin of the Cathedral and Mr. E. W. Palmer of Grace Church vestry. At 6:30 P. M., the men sat down to a 50-cent supper, the menu being plan but substantial. Bishop Leonard presided and introduced the invited speakers of the evening. These were Judge Henry of Cleveland; the Rev. Dr. J. H. Hopkins, secretary of the Fifth Department, and Mr. John W. Wood of New York. Judge Henry described in telling words the great missionary movement among the Christian men in the 100 American and Canadian cities which are welcoming the Laymen's Missionary Movement this winter, and he made a strong appeal for the hearty support of our own Missionary Board by the men present. The Rev. Dr. Hopkins' theme was "The Signs of the Times." In a masterly address which aroused to the highest pitch of enthusiasm the men present he unfolded the vision of world evangelization and inspired his hearers with the portrayal of the heroism of the work the Church's missionaries are doing to-day.

Mr. John W. Wood told vividly the story of the "Hay-stack" missionary meeting and its sequel, and gave many powerful illustrations of our own growing work in the great mission field, at home and abroad. Mr. Palmer aptly introduced the resolutions of the evening, which declared that the diocese ought to treble its missionary gifts this year, and that every congregation should be canvassed at once for weekly pledges. At each plate there was placed a leaflet compiled for the occasion tabulating Cleveland's contributions for Church and mission work for 1908, both among 18 denominational bodies of Christians and also among the 22 congregations of the Church in the city and suburbs, as well as giving in detail the extraordinary missionary pledge lately made by St. Matthias' Church, Detroit, Mich. It was a notable evening in every way. Great credit is due to the able and determined band of men who organized this remarkable and unprecedented missionary rally.

DEATH OF THE REV. JOHN C. TEBBETTS.

The Rev. John C. Tebbetts, for over nineteen years rector of St. John's Church, North Adams, Mass., passed away in Alexandria, Egypt, on February 25th. Mr. Tebbetts had gone to Egypt for his health, which had been failing for some years. He was a graduate of Dartmouth College and the General Theological Seminary, and had also attended Oxford University. He was ordained deacon in 1874 and priest in the same year by Bishop H. Potter. This was his third parish, his previous charge having been Christ Church, Hudson, N. Y., and his first work in the Church an assistantship in Grace Church, New York City. Mr. Tebbetts was about sixty years of age. He leaves a widow and two sons.

DISASTROUS FIRE AT BURLINGTON, VT.

The chapel and parish house of St. Paul's Church, Burlington, Vt., were destroyed by fire on Sunday morning, February 27th. The fire originated in the furnace-room. Only the stone walls remain. The clergy and choir vestments and the chapel pipe organ were lost. The rectory and church were only saved through the strenuous efforts of the city fire department. The total loss is $30,000. The Lenten services are being carried out in the church proper.

NOTABLE CONFIRMATION IN MISSISSIPPI.

On the Third Sunday in Lent Bishop Bratton confirmed a class of forty-three at St. Paul's Church, Meridian, Miss. This class consisted of 27 males, of whom 21 are men of substantial standing in the professional and business world, and 16 females. One man was received from the Roman communion. The full significance of this confirmation service, however, lies in the fact that this parish reported only 180 communicants to the last council of the diocese.

IN HOLY ORDERS SIXTY-SEVEN YEARS.

The Rev. George A. Leakin, D.D., who has retired from active work and is now residing at his home at Lake Roland, Baltimore County, Md., has for some time been too feeble to leave his room. Although very weak in body, he retains his mental faculties to a remarkable degree, and shows a lively interest in the affairs of the diocese and of the Church at large. Dr. Leakin is probably the oldest priest in the American Church, having been in holy orders nearly sixty-seven years. He was ordained to the diaconate in 1843 by Bishop Whittingham, and was priested in 1845 by the same Bishop, and is, so far as is known, the oldest living alumnus both of Princeton University, where he graduated in 1838, and of the Virginia Theological Seminary, and his name is No. 1 on the clergy list of the diocese of Maryland.

IN HONOR OF REV. DR. J. W. REESE.

On February 26th the Rev. James W. Reese, Ph.D., professor of ancient languages in Western Maryland College at Westminster, Md., completed forty years of active service at the college. Dr. Reese, who was born in Westminster in 1838, graduated from Princeton College in 1859, and from the General Theological Seminary in New York in 1863. He was ordained deacon by Bishop Whittingham on September 27, 1863, but after serving a short time in the ministry his voice failed, and he accepted the professorship in Western Maryland College. His name is second on the clergy list of the diocese. Dr. Reese was the guest of honor at a banquet given by the Alumni Association of the college at the Hotel Belvedere, Baltimore, on the evening of February 26th, when a large loving cup, suitably inscribed, was presented to him by Judge Bond of Westminster in behalf of his fellow townsmen.

JOYFUL OCCASION AT ATLANTA.

The eighteenth anniversary of the consecration of the Bishop of Atlanta was celebrated in St. Philip's Cathedral on St. Matthias' Day. The Bishop was celebrant of the Holy Communion, and the sermon was preached by the Very Rev. Charles T. A. Pise, D.D., Dean of the Cathedral, who gave an account of the wonderful growth of the diocese and the Bishop's great missionary spirit and successful efforts in promoting unity. The Bishop made a short address expressive of affectionate interest in his people and of their mutual confidence and esteem. He also announced that he had received pledges of a sum sufficient to add two trained hospital workers to the force of missionary settlement workers at La Grange and the promise of from $15,000 to $20,000 for an infirmary and accessory buildings in that factory district. His words were full of hope and faith.

IMPROVEMENTS TO ST. PAUL'S, MERIDIAN, MISS.

St. Paul's parish, Meridian, Miss., has recently bought a fourth of a city square immediately in the rear of its present property. The land contains a two-story dwelling house and the purchase price was $10,000. Subsequently the vestry sold one of the inside lots, consisting of less than a third of the whole area, for $3,333.33, reserving the building and more than two-thirds of the land which contains the corner lot, which tells the tale of a vestry composed of men of fine business capacity. It is purposed to erect a parish house and Sunday school room on this newly acquired property.

Bishop Bratton has appointed the first Sunday after Easter (April 3d) for the consecration of the parish church. A handsome brass eagle lectern has been ordered as a memorial of the late George William Meyer,

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and other memorials are in contemplation. The present rector, the Rev. W. P. Witsell, assumed charge of St. Paul's on the first Sunday of April, 1909.

MEMORIAL AND OTHER GIFTS.

A COMMITTEE has been formed by members of St. John's chapel, New York, for the purpose of raising contributions to build an altar in All Saints' chapel at Chelsea, Atlantic City, N. J., in memory of the Rev. Philip A. H. Brown, who was endeared to St. John's by a connection of over thirty-four years. All Saints' chapel is being built by the Rev. John Williams, who was a cöworker with the deceased priest at St. John's for many years. August A. Follmer, 560 Fifth Avenue, New York City, will receive contributions toward the memorial.

AN ADDITIONAL endowment of $15,000 was recently secured by Rev. W. S. Claiborne, rector of the Otey Memorial Church, Sewanee, Tenn., for the hospital at that point, making a total endowment procured by him of about $20,000. The hospital is doing a great work in ministering to the poor mountain people and to others in the neighboring districts.

ST. ANNA'S Church, New Orleans, La., has just received a very handsome altar service book from the Bishop of Springfield. The book was used for the first time on Passion Sunday, when the Bishop of the diocese visited the parish and confirmed a large class of adults and children.

NEW GATES for the altar rail of Trinity Church, Rochester, N. Y., have been erected to the memory of Elizabeth Ingersoll Brown, by her sister, and were blessed and dedicated to the service of God on Sunday, February 6th.

CHRIST CHURCH, ROCHESTER, FREE OF DEBT.

IF FEBRUARY 13th had not fallen within the season of Lent, the congregation of Christ Church, Rochester, N. Y. (the Rev. Andrew J. Graham, rector), would have made it a day of more than ordinary rejoicing. The occasion was the freeing of the parish from every cent of indebtedness of every sort. Since the paying off of the mortgage indebtedness several years ago, when the people gave with so much sacrifice, the vestry have not felt disposed to press the matter of giving, beyond what was absolutely necessary. During these years certain obligations had increased until the parish found itself owing $4,700. A generous gift of $1,500 encouraged the vestry to undertake the removal of the debt, and accordingly they apportioned the remaining $3,200 among a small number of parishioners. Responses to the appeal were quickly made and more than the required amount was received. In view of the fact that a few persons had paid this debt good hopes are entertained that the parishioners, as a whole, will assist in increasing the regular income adequately to meet the expenses of the parish as they accrue.

WORK OF THE CHURCH PERIODICAL CLUB.

THE MASSACHUSETTS branch of the Church Periodical Club held a public meeting in the parish hall of Trinity Church, Boston, on February 26th. Bishop Lawrence presided, and made an interesting address. The Rev. E. R. Jones of Virginia, formerly Archdeacon of Idaho, who spoke for the Bishop of that missionary district, described the conditions and needs of that section. The Rev. A. R. Mansfield told of the work that the club is doing among seamen of the merchant marine in New York. Archdeacon Spurr of West Virginia spoke of the influence of the society in the South, the hospitals, and prisons.

The Massachusetts branch has sent out this year a Sunday school library to Virginia, and is preparing one for Georgia. It also has a missionary travelling library and is assembling a theological travelling library for the district of Asheville and a children's travelling library for another Southern district.

ANOTHER MODEL SUNDAY SCHOOL PUPIL.

ON PAGE 604 of last week's issue, mention was made of a model Sunday school scholar, and in this connection attention has been called to the name of Ella Johnson. This thirteen-year-old girl is a pupil of St. Paul's Memorial Church Sunday school, Oaks, Pa. (the Rev. George W. Barnes, rector), and she has not missed a session of the school for over six years. The school is located in a rural district, with bad roads in summer as well as in winter.

NEW S. S. J. E. HOME FOR CHILDREN.

UNDER THE auspices of the fathers of the Church of St. John the Evangelist, Boston, a new home has been opened at Arlington Heights to be known as St. John's House for Children. The main building will accommodate fifty little ones, and those received are the children whose parents are dead or who are obliged to leave them in order to work. The house is already full. For its support the priests of St. John's depend entirely upon a sympathetic public.

DEATH OF AMERICA'S OLDEST CHURCH CHORISTER.

MR. J. H. MORTON MORRIS died at his home in Louisville, Ky., on Saturday, February 26th, the result of a paralytic stroke sustained a few days before, at the advanced age of 78 years. He is survived by a wife, who was formerly Miss Fanny Craik (a daughter of the late Rev. James Craik, and sister of the Very Rev. Charles Ewell Craik, present Dean of Christ Church Cathedral), and by six adult children, among them the Very Rev. James Craik Morris, Dean of St. Mary's Cathedral, Memphis, Tenn. Mr. Morris was prominently identified with the Church in a musical way and was said to be the oldest chorister in America, having been connected with the choir of Christ Church (now the Cathedral) since his seventeenth year. His long and active service of sixty-one years in this one choir is unique in the history of musical organizations in this country. And he brought to that service qualities which were of great value. A happy incident marked his fiftieth anniversary as a member of the choir in the presentation of a silver loving cup by the men and boys of the vested choir, which had supplanted the old mixed

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The Gospel in the Church is a complete manual of instruction in the Christian Faith and Life, embodying all the best features of the new pedagogy, together with the old unchanging principles of the Historic Church. It is "the Gospel" throughout, but it is "the Gospel" of which the living Church, with her universal customs and traditions, is an essential part; or, as our Lord expresses it, "the Gospel of the Kingdom." The book, in four grades, with half-tone pictures in every lesson, is meant for children from six to fourteen.

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"These excellent manuals form an admirable continuation of a series of instruction books which upon its first issue was introduced to readers in England by the late Dean Church."—*Guardian* (London).

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A Manual for the Holy Communion. Containing "Some Plain Advice to Communicants," by the Rev. E. C. Paget, M.A. (Oxon.); the Order for Holy Communion with Supplementary Devotions; Intercessory Prayers, Hymns for the Holy Communion, Helps for Self-Examination, etc. Cloth, 20 cents; by mail 22 cents. Morocco, 75 cents; by mail 77 cents.

Prayers for Daily Use and for the Holy Communion.
Arranged by the Bishop of Iowa, but does not contain the Altar Service. Valuable for young people preparing for Confirmation. Cloth, 20 cents; by mail 22 cents.

The Narrow Way.
A Complete Manual of Devotion for the Young, with a guide to Confirmation and the Holy Communion. Cloth, 25 cents; by mail 27 cents.

The Young Churchman Co., Milwaukee, Wis.

THE MOST NOTABLE BOOK OF THE YEAR IN ECCLESIASTICAL CIRCLES

BISHOP GRAFTON'S AUTOBIOGRAPHY

A JOURNEY GODWARD or Δοῦλος Ἰησοῦ Χριστοῦ (a servant of Jesus Christ). By CHARLES CHAPMAN GRAFTON, S.T.D., Bishop of Fond du Lac. With Photogravure and other Illustrations. Price $2.50 net. Postage 18 cts. NOW READY.

THIS is a volume of the most intense interest to Churchmen in America and in England. Bishop Grafton's Reminiscences cover considerably more than a half century of activity in the Church. He was one of the pioneers of the Catholic Movement in America; one of the founders of the Order of the Cowley Fathers in England; was influential in English Ecclesiastical affairs, intimate with Fr. Benson, Fr. O'Neil, Canon Carter, Dr. Neale, Dr. Pusey, and others; brought Sisters of St. Margaret to this country; founded the Sisterhood of the Holy Nativity; was Rector for many years of the Church of the Advent, Boston; consecrated Bishop of Fond du Lac; and has always wielded a strong influence in the American Church. His journey to Russia in the interests of Reunion, and his advocacy of the Polish Catholic Bishop Kozlowski are among the more important subjects treated of in this Autobiography, which contains important records of those events in American Church History. There are also Notes of Meditations and an abundance of devotional thought.

Published by THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

chorus choir at the time when Christ Church was made the Cathedral of the diocese. He had an excellent voice, which never broke, and a thorough knowledge of Church music, combined with good taste. The funeral was held on February 28th, the full choir being in attendance, Dean Craik officiating.

L. M. M. IN KANSAS CITY.

The Kansas City convention of the Laymen's Missionary Movement was held on the 23d, 24th, and 25th of February. It commenced with a dinner at the convention hall at 6 P. M. The Church was represented by the Rt. Rev. D. S. Tuttle, D.D., and by Mr. Clement Chase of Omaha. All of our parishes in the city were represented with the exception of St. Mary's and St. Mark's. Over 1,800 men were seated and took part in the meeting. Besides the regular speakers, Governor Hadley and Bishop Tuttle made addresses, as did Mr. Chase. The feature of the speaking was the reception accorded to Bishop Tuttle. There was great enthusiasm for all of the speakers but Bishop Tuttle was greeted with a great outburst of cheering, and the entire assemblage arose at the close of his address, cheering and waving their napkins at him. Owing to a temporary indisposition, Bishop Atwill was unable to be present at this evening function and take his part in the programme. The meetings were uniformly well attended and the Church will receive an impetus along the line of an increase of interest in foreign missions. The resolutions were presented at the different denominational rallies on Friday afternoon. Ours was held at Grace church and the Rev H. P. Silver, departmental secretary, and Mr. H. D. Ashley, spoke for the adoption of the same. The resolutions were unanimously adopted and at the evening meeting, Mr. Ashley, in reporting our action to the general meeting, said that we had agreed to try to make our per capita contribution reach $2. This met with general endorsement at the afternoon meeting, although not a part of the resolutions adopted. At present the churches are engaged in a canvass to see what they can secure in the way of financial support for the cause of missions. The ignorance, indifference, and sometimes the open hostility of our laymen to the subject of foreign missions have deprived us of some of the benefit that we might reasonably have expected from the informing and inspirational meetings that have been held. We have, however, gained some insight into the subject and some recruits for the cause.

Among the members of the "Pastors' Coöperating committee" were Bishop Atwill, the Rev. J. A. Schaad, and the Rev. L. G. Morony.

As an aftermath of the L. M. M. in Louisville, a special meeting was held on Sunday afternoon, February 27th, in the Warren Memorial (Presbyterian) church, of representatives of the various religious bodies taking part in the L. M. M. to report the result of the canvass for increased missionary offerings. But three Church congregations were prepared to report at this meeting, namely, Christ Church Cathedral, St. Andrew's, and Calvary Church, who pledged, respectively, the following amounts: $1,305.52, $876, and $650. This makes a total increase of almost $1,000 from these three churches alone, and is felt to be one very encouraging result of the Movement.

EASTER OFFERINGS FOR DIOCESAN MISSIONS.

The vestry of Christ Church Cathedral, Lexington, Ky., has passed resolutions directing that the Easter offerings of the congregation be devoted to diocesan missions and calling upon the congregation "to make good use of this, their opportunity and privilege to share in the new life of the Church of the twentieth century by giving generously towards the Easter offering."

CANON NINETEEN SPEAKER AT PASADENA, CAL.

An address preliminary to the L. M. M. missionary meetings at Pasadena, Cal., was given on a recent Sunday in All Saints' church (Rev. L. E. Learned, rector), by Dr. John Willis Baer, a distinguished Presbyterian layman and expert in missionary matters.

ARKANSAS.

Wm. Montgomery Brown, D.D., Bishop.

Gift to Retiring Rector of Fayettville.

The Rev. Thomas D. Windiate, upon his leaving recently the parish of St. Paul's, Fayetteville, where he has been rector for the past four years, to take up work as Archdeacon under the Bishop of Tennessee, was presented by the Woman's and the Junior Auxiliaries of the parish with a sterling silver Communion service for ministering in his new work, and with a cassock, surplice, and stole by other women of the parish. The Communion service, consisting of chalice, paten, flagon, bread-box, and spoon, was used and consecrated at his last service as rector.

CONNECTICUT.

C. B. Brewster, D.D., Bishop.

Personal.

The Rev. William Porkess of St. Paul's Church, New Haven, was the preacher in Christ Church, Hartford, at the noonday services on February 28th and March 1st and 2d.

KANSAS CITY.

E. R. Atwill, D.D., Bishop.

Testimonial to the Rev. E. B. Woodruff.

The Rev. E. B. Woodruff and family left Kansas City on March 1st to take up their residence in St. Paul, Minn., where Mr. Woodruff becomes rector of St. Clement's Church. The ladies of Grace Church, through Mr. H. D. Ashley, presented him with a private communion set. The Clerica gave Mrs. Woodruff some pieces of household ware and the Clericus is sending him an illuminated address.

KENTUCKY.

Chas. E. Woodcock, D.D., Bishop.

Lenten Services—Woman's Auxiliary Meeting.

During the week beginning Monday, February 28th, the noonday Lenten services for men held daily at the Board of Trade building have been conducted by the Rev. Edmund

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Duckworth, rector of St. James' Memorial Church, St. Louis, whose practical and earnest addresses have aroused great enthusiasm among the large numbers of men attending. Mr. Duckworth being unable to remain over for the last day, the address on the Saturday of that week was delivered by the Rev. Lloyd E. Johnston, rector of Grace Church, Louisville.—THE FOURTH of the special Friday afternoon united Lenten services was held at Calvary Church on March 4th, at which there was a large attendance; the special preacher being the Rev. Edmund Duckworth.

AT THE united weekly meeting of the Louisville Woman's Auxiliary, encouraging reports were made in regard to the united Lenten missionary work and many more pledges in money and articles for the Alaska box were announced. Excellent papers were read by Mrs. Albert Engelhard on Alaska, and by Mrs. Woodcock on "The Other End of a Missionary Box."

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

Alexander Irvine Addresses the Church Club — Progress of Grace Church, Corona — Personal.

AT THE meeting of the diocesan Church Club held on Monday evening, February 28th, in the Diocesan House, Brooklyn, there was a large attendance. Mr. Alexander Irvine, lay worker at the Church of the Ascension, Fifth Avenue, Manhattan, was introduced by the president, William S. Hubbard, M.D., as the principal speaker of the evening. Mr. Irvine spoke on "The Social and Civil Work of the Church," giving the results of his three years' experience as assistant to the Rev. Percy S. Grant.

GRACE CHUCH, Corona, is three years old. For the last sixteen months it has been in charge of Robert Harrold, lay reader, working under the direction of the Archdeacon. At the close of a prosperous year, the mortgage on the parish hall has been reduced by $700 and there are 200 children in the Sunday school.

CANON CHASE, rector of Christ Church, Williamsburgh, Brooklyn, has been elected president of the Citizens' Excise League. He has been active in the cause of civic betterment for several years.

THE Rev. ROBERT T. WALKER of Easthampton, Mass., is assisting at the Church of the Messiah, Brooklyn, filling the vacancy caused by the removal of the Rev. D. H. O'Dowd to Rockville Centre, L. I.

LOUISIANA.

DAVIS SESSUMS, D.D., Bishop.

Lenten Lecture by Rev. W. A. Barr.

THE Rev. WILLIAM A. BARR delivered the third public lecture of the Lenten season under the auspices of the Church Club. His subject was "Magna Charta and the English Church." In his lecture he treated in an admirable way of the independence of the Anglican body and its persistent efforts to retain its original freedom. The lecture was delivered at St. Paul's Church, New Orleans.

MARYLAND.

WM. PARET, D.D., LL.D., Bishop.

Sunday School Being Organized at Westminster—Gift to Memorial Church, Baltimore.

THE REV. DR. FRANK M. GIBSON, rector of Ascension parish, Westminster, Carroll County, is taking measures to organize a Sunday school, an agency which the parish has not possessed for some years, but the revival of which, for several reasons, has been impracticable until recently. It is hoped and expected that the school will start with a Bible class and middle and junior classes.

AT THE latest meeting of Memorial Church (Baltimore), Chapter of the Daughters of the King a handsome lectern Bible was presented to the rector for use in the church.

MASSACHUSETTS.

WM. LAWRENCE, D.D., LL.D., Bishop.

Deaths of Charles Proctor and J. Franklin Gammell—Miscellaneous News Notes.

CHARLES PROCTER, a faithful acolyte for more than a dozen years at the Church of St. John the Evangelist, Boston, is dead. There was a requiem for him at the church, and Fathers Field and Powell went to Gloucester to conduct his funeral, accompanied by eight of the deceased's fellow acolytes.—MR. J. FRANKLIN GAMMELL, long identified with the diocese mainly as a lay reader, died on the night of March 4th at his home in Jamaica Plain, Boston, after an illness which had incapacitated him for about a year. He was a native of Lexington, and up to last summer had been employed at the Diocesan House in a clerical capacity. He had been a member of Trinity Church for many years, and the funeral was held there on the 7th inst., with the Rev. Dr. Mann officiating.

THE Rev. Dr. CHAMBRÈ of Lowell has been giving a series of lecture-sermons at St. Ann's Church during Lent. The general subject of the series has been "Historical Movements in the Church" and two of the recent talks have been on "Loyola and Jesuitism" and "Wesley and Methodism."

THE Rev. ARTHUR MOULTON of Lawrence addressed the male members of St. Augustine's Church, South Lawrence, a few nights ago on "The Universe," describing in the course of his remarks how such mountain systems as the Rockies, the Appalachians, the Alleghanies, and others were formed. Mr. Moulton showed a wonderful knowledge of his subject and his lecture was greatly enjoyed by an audience of nearly 125 men.

A QUIET DAY was observed at the Church of the Good Shepherd, Dedham, on Friday, March 4th, conducted by the Bishop of Maine, who made several helpful addresses during the day. It was carried out under the auspices of the Woman's Auxiliary.

THERE HAS just been concluded an interesting conference in Boston, held at the Twentieth Century Club, headquarters of the New England Country Church Association, to discuss rural problems. Among those present who took part in the discussions were the Bishop of the diocese and the Bishop of New Hampshire.

A RETREAT for women is to be conducted at St. Margaret's Convent, Boston, on Passion Sunday, beginning at 8 o'clock. The Rev. Father Field, S.S.J.E., will conduct it.

NEWARK.

EDWIN S. LINES, D.D., Bishop.

Death of Mrs. M. B. Balbach.

MRS. MARGARET B. BALBACH, a resident of Orange, N. J., for nearly seventy years, and for many years a devoted member of All

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Saints' Church, Orange Valley, died in Newark on Tuesday, March 1st. She was born in Nuremburg, Germany, seventy-four years ago. She is survived by two sons and two grandchildren. The funeral was held in St. Mark's Church, Orange, on Thursday afternoon, the Rev. Dr. Frank B. Reazor officiating. Interterment was made in Rosedale cemetery.

OHIO.

WM. A. LEONARD, D.D., Bishop.

Impressive Special Service in Trinity Cathedral.

WASHINGTON'S BIRTHDAY was celebrated at Trinity Cathedral, Cleveland, with a most impressive service. The great Cathedral was crowded to the very doors with a reverent and devout body of worshippers. Several military and patriotic organizations were in attendance, and many representatives of civic, legal, scholastic, and educational bodies. The service consisted of the Creed, certain patriotic hymns, the singing of the "Star Spangled Banner," a splendidly rendered anthem, Julia Ward Howe's "Battle Hymn of the Republic," to the beautiful setting of Arthur F. Fisher, appropriate prayers, and a stirring address by Judge Tayler.

OREGON.

CHARLES SCADDING, D.D., Bishop.

Church History Lectures at Portland.

A SERIES of illustrated popular lectures on Church History is being given on the Thursday nights in Lent in St. Helen's Hall, Portland, by Bishop Scadding. These lectures trace the history of the Church from the time of the Roman conquest of Britain down to the present day, and are calculated to awaken fresh heart interest in the Church and arouse more love for her. Three of the daily papers are printing a syllabus of the lecture each week, and the attendance is excellent.

PENNSYLVANIA.

O. W. WHITAKER, D.D., LL.D., Bishop.
ALEX. MACKAY-SMITH, D.D., Bp. Coad.

Improvements to St. James' Church, Downingtown.

IN ST. JAMES' CHURCH, Downingtown (the Rev. Joseph H. Earp, rector), a new steam heating plant for church and parish house has just been installed. This, together with the complete renovation and refurnishing of the church last autumn, makes this parish church very attractive. An enlargement to the parish house is to be made this spring.

TENNESSEE.

THOS. F. GAILOR, D.D., Bishop.

Noonday Services in Nashville.

NOONDAY services are being conducted under the auspices of the Brotherhood of St. Andrew at Nashville in a downtown theater and are well attended. The first week was taken by the Rev. W. C. Whitaker, D.D., of Knoxville, the second week by Bishop Gailor, the third week by Archdeacon Windiate, and the weeks following by outside speakers.

WESTERN NEW YORK.

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop.

Buffalo Clericus and the $5, 000, 000 Clergy Relief Fund.

AT THE meeting of the Buffalo Clericus on Monday, February 28th, the Bishop of the diocese urged the clergy present to coöperate in the establishment of the $5,000,000 Clergy Relief Fund. To further the interests of the fund within the diocese the Bishop has appointed a committee of four rectors, who have the power to add such laymen as they may see fit. The clergy so named are: Rev. George G. Merrill, rector of St. Mary's, Buffalo; Rev. Philip W. Mosher, rector of St. Peter's, Niagara Falls; Rev. R. R. McG. Converse, D.D., rector of St. Luke's, Rochester, and Rev. A. S. Ashley, rector of Christ Church, Hornell.

CANADA.

Death of Rev. W. E. Carroll—Legislation of the Diocesan Synod of New Westminster—Other News.

Diocese of Toronto.

THE DEATH of the Rev. W. E. Carroll, incumbent of Darlington, took place February 26th. He was ordained deacon in 1887 and priest in 1888, and has been at work in the diocese ever since.—THERE WAS a special civic service in All Saints' Church, Peterborough, February 20th, when the mayor and aldermen were present.

Diocese of New Westminster.

ONE OF THE new canons passed at the meeting of the diocesan synod, which met in the city of New Westminster in the beginning of February, provided for the election of a Coadjutor Bishop. One of the amendments to the canon was that no person should be eligible for election who is holding any other preferment in the diocese. A resolution was passed that the synod inform the Primate, in answer to his inquiry, that the General Synod will be welcomed to Vancouver in 1911, and that hospitality will be provided for the Bishops and delegates. There was a larger number of delegates present at the diocesan synod than ever before.

Diocese of Huron.

BISHOP WILLIAMS held a number of confirmations in the deanery of Essex the third week in February.—THE CHOIR of the church at Kingsville was vested for the first time on February 20th.—A PAPER on "Apostolic Succession" was read at the February meeting of the deanery of Essex. There was also an address on the Mission of the Prayer Book. Bishop Williams celebrated the Holy Communion and preached at the opening of the meeting in All Saints' Church, Windsor. The gathering was a very successful one.—SPECIAL

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MILWAUKEE - - WISCONSIN

attention will be given to the new Canadian diocese of Honan, China, at the annual meeting of the Woman's Auxiliary of the diocese, which commences April 11th, in London.

Diocese of Rupert's Land.

IT WAS decided at the meeting of the committee of management of the diocesan Sunday School Association, in Winnipeg, February 15th, that for this year the diocesan course of teacher training would be continued, but next year the Sunday School Commission scheme would be adopted. Archbishop Matheson presided at the afternoon session. The plan of a summer school will be considered at the May meeting of the committee.

Diocese of Kewatin.

ST. JAMES' PARISH, Rainy River, is evidently prospering. The church is free from debt and some improvements in the interior furnishing have been made this winter. The congregation presented to their rector, the Rev. J. Lofthouse, a purse of gold on the occasion of his departure for a three months' visit to England in the middle of February.

Diocese of Yukon.

MRS. STRINGER left for the West with her five children, one of them an infant, to rejoin her husband on February 26th. The Bishop hoped to meet them at Skagway. Their eldest boy has the farthest north record for a white child. He was born at Herschel Island in the Arctic Circle. The Bishop and his family expect to spend the winter at White Horse.

Diocese of Niagara.

MANY OF the parochial branches of the Auxiliary held their annual meeting in the latter part of February, and the reports all showed how much good work had been done during the year. An interesting feature in the meeting at St. Luke's, Hamilton, was the conference which took place when the meeting was over, with the members and those of the Men's Missionary Guild, who had been holding their meeting at the same time in the choir vestry of the church. A short missionary discussion took place between the members of the two societies.

Diocese of Calgary.

AT THE monthly meeting of the Executive Committee of the Board of Governors of St. Hilda's Ladies' College, held February 15th, the Bishop announced that he had received from Miss Riley, on behalf of herself and her sisters, the offer of a new site for the college. It is given in memory of their mother.—THE FOLLOWING appointments of clergy have been made: The Rev. W. V. McMillen, has been appointed priest in charge of the new parish of St. Cyprian's, Lethbridge; the Rev. W. G. Macmorine has been appointed to the Coleman mission, the Rev. J. E. M. Wright to St. Augustine's, Lethbridge, and the Rev. L. A. Todd to the Langdon mission.

TO LIVE each day as though it were our last—our last to pay the debt we owe; to aid in making the world happier—by blending earth and heaven in his kingdom; to remember that the kingdom of God is righteousness, peace, and joy, and a joyful life is an expression of gratitude to God; that there are more mercies than ills, and ills are sometimes blessings in disguise; to help others to live nobly and beautifully, and so to emulate the Master; to be charitable in judgment and maintain a chivalrous honor in business relations; to crush out of the heart and tendency to a pharisaic spirit; to be calm in anger and repress the sarcastic retort, though it scintillate with brilliancy; to face men with a consciousness of perfect integrity and a heart filled with the love that thinketh no evil; to bear disappointment, weariness, and suffering without murmuring, and to recognize the good that is often the child of sorrow; this will make each day one glad, sweet song.—*Cumberland Presbyterian.*

THE CENSUS BUREAU asks that publicity be given to their earnest hope that clergymen, priests, physicians, school teachers, employers, and other public-spirited citizens who come in contact with large numbers of people, will coöperate with the bureau by telling persons who are believed to entertain erroneous opinions of the census, that their answers to the questions of the enumerators cannot cause increased taxation, legal entanglements, or injurious consequences to their persons or property, and urging them to give full replies to the enumerators. Teachers are particularly requested to speak of the census to the school children and ask them to tell their parents about it. The information collected is used solely for general statistical purposes. It will neither be published nor used in any other way to disclose facts regarding any individual or enterprise. The census is not, never has been, and can not be employed to obtain information that can be used in any way in the assessment of property for purposes of taxation or the collection of taxes, either national, state, or local; or for deportation proceedings, extradition measures, army or navy conscription, internal-revenue investigations, compulsory school attendance, child-labor law prosecutions, quarantine regulations, or in any way to affect the life, liberty, or property of any person.

HARVEST follows seed-sowing. What shall the harvest be? Why, in kind as the seed scattered, wheat from wheat, weeds from weeds. The law is the same also in spiritual agriculture. To harbor unholy thoughts, sinful desires, and to be dominated by evil passions leads inevitably to death. To think fine thoughts, cherish holy desires, to receive God's word, and regulate life by it will result in joy, strength, peace—life eternal. The harvest is sure. It may be scant because the seed, falling upon hearts trampled hard by a thousand worldly interests or thronged with the cares of the world and the deceitfulness of riches, cannot grow. It will be abundant when the seed falls into receptive and responsive hearts.—C. B. ALLEN in the *Standard.*

SOME of the best and happiest hours possible to a man's life are held in trust for him, so to speak, by his fellow-men. He cannot get them or enjoy them by himself, and if he does not love and serve his kind, he will inevitably miss them, and be the weaker and poorer for the loss.—*New Guide.*

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The Magazines

THE FEBRUARY number of *St. Andrew's Cross* contains an article entitled "A Visitor's Impressions," by Father Bull, C.R., reprinted from the *Community of the Resurrection*. He speaks enthusiastically of the Brotherhood of St. Andrew and of the work it is doing, and finds a great deal to commend in the methods and practices of the Church in this country. "In Far Away New Zealand," tells of the work which the Brotherhood is carrying on so successfully in the diocese of Dunedin.

THE *Spirit of Missions* for February is devoted to "the younger readers," and even the smallest tot will find it interesting. The whole number is profusely illustrated. Every Churchman may well be proud of this handsome monthly.

CHARLES J. BONAPARTE, recently attorney-general of the United States, contributes to the March *Century* an article, entitled "Experiences of a Cabinet Officer under Roosevelt." It contains many interesting sidelights on the ex-president. Harry A. Franck has in this number a contribution entitled "Three Hoboes in India" which describes the vicissitudes of a penniless wander in that country, and how he managed to get food and transportation without pay. There are the usual number of short stories. "Topics of the Times" are discussed, and a couple of pages are devoted to poetry and prose in "A Lighter Vein" which are really worth reading.

IN THE issue for February 26th of that high-class weekly magazine, *The Living Age*, is an article on "Milton and His Age," by G. K. Chesterton, reprinted from the *Oxford and Cambridge Review*, which is worth more than a casual reading. It is a keen analysis of Puritanism and its tendencies and effects. Another interesting contribution is "Migrating Stars," by H. H. Turner.

IN THE magazine number of the *Outlook* for March Frederic C. Howe tells of "A Commonwealth Ruled by Farmers." Denmark is described as "democratic, enlightened, and self-governed because the great bulk of the people have an interest in the soil." "The Ghost Society and What Came of it," tells of what has been proved and what disproved by psychical research, and states that "beyond accepting telepathy as proved—which, by the way, is as yet not the opinion of the scientific world, notwithstanding that the evidence to sustain it has been constantly strengthened with the passage of time—the Society for Psychical Research has reached almost no positive conclusions." "Edison and the Incandescent Light," by Frank M. White, is a most interesting story of the invention of the electric lighting system by Thomas A. Edison.

THE MARCH *Everybody's* opens with a new serial story, "A Successful Wife," by an anonymous author. Among the articles "The Making of 'K,' the Wool Schedule," is an analysis of the way in which the schedule was made. Judge Lindsey's autobiography intensifies as it continues. Louisa Tetrazzini talks about coloratura music, and tells how she first met one great composer. William Barr says grand opera has reached the "frenzied" stage. Henry Kitchell Webster, in "Exiles of Industry," has some fine tales of the Isthmus, and throws a few bits of sarcasm at the way our canal diggers are treated. "Under the Spreading Chestnut Tree" continues to live up to its name, though it may well be pardoned for doing so.

THE DECEMBER number of the *Thermopylae*, a national Greek magazine, published in New York City, contains an article entitled "Observations on the Modern Greek Language," by the Rev. Dr. F. C. H. Wendel of Shelburne Falls, Mass. In his introductory note, the editor remarks that, so far as he

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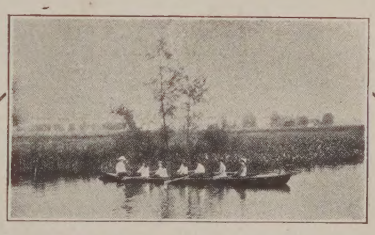

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knows, this is the first article written in this tongue by an American.

A NOTABLE feature of the March *Scribner's* is the frontispiece, which accompanies an article on "Color Arrangements of Flowers" by Helma R. Ely. The sixth article by Mr. Roosevelt, entitled "Trekking Through the Thirst to the Sotik," is handsomely illustrated and is an entire change of scene from the preceding articles. Among the other papers are "An Untrodden Road," by Eliot Gregory, describing an out-of-the-way place in the Pyrenees; Francis Rogers' article on "The Neglected Art of Oratory," and an account in the "Field of Art" of American paintings that have been purchased for the Luxembourg.

THE *Nineteenth Century and After* for February has a good many articles on English politics and on Colonial affairs. There are also papers on the "Marriage with a Deceased Wife's Sister" (in its defence), by Rev. A. H. T. Clarke; "Italian Humanists and their Gardens," by Mrs. Ady, and literary articles on "George Meredith and Education" by Professor Foster Watson and "Ibsen as a Norwegian" by Dr. Halvdan Koht.

THE FEBRUARY issue of *Blackwood's Edinburgh Magazine* contains a paper on Sir Walter Scott, one on Aviation in 1909, and a continuation of "The Lighter Side of My Official Life," by Sir R. Anderson, K.C.B. There are some good notes on literature under the head of "Musing Without Method."

Educational

ST. STEPHEN'S SCHOOL, a Church boarding school in Colorado Springs, Colo., will open on Wednesday, September 21, 1910. The Rev. Gibson Bell, a graduate of Harvard and of the Episcopal Theological School, and for the past six years a master in St. Paul's School, Concord, N. H., having served previous to that time as instructor in a well-known school in Cambridge, Mass., for two years, has accepted the position of headmaster. The board of advisers is composed of Bishop Lawrence, Bishop Benjamin Brewster, Rev. Endicott Peabody, D.D., Rev. William G. Thayer, D.D., Rev. John B. Diman, and Mr. Sherman Day Thacher of the Thacher School, Nordhoff, Calif. The aim of the school will be to inspire boys with motives to right action and fully prepare them morally and mentally for their college careers or business life.

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YOU MAY make of your loss not a disablement, but an equipment. You have learned a new, great lesson. Henceforth you should be more competent for that finest, most delicate ministration, sympathy toward those in trouble. A new temptation has come to you, a drawing toward the self-absorption of sorrow. Resist it bravely; let your loss be not a barrier, but a tie with other lives. And, O my sad-hearted friend, just so surely as behind yonder clouds the sun is shining, so certain will there issue out of this trial of yours if only you will meet it as best you can, a good to yourself and to others greater than you now can think.—JAMES F. MERRIAM.

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